

The Pedagogical Value of the Virtue of Faith as Developed in the Religious Novitiate

BY

Brother Chrysostom, F. S. C.

**A Dissertation Submitted to the Faculty of Philosophy of the
Catholic University of America in Partial Fulfilment
of the Requirements for the Degree
Doctor of Philosophy**



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JOHN JOSEPH McVEY

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INTRODUCTION

The purpose of this dissertation is to examine the psychological basis of those exercises of the Religious Novitate which express and develop Catholic Faith. The paper herewith presented forms part of a larger work which the author hopes to publish in the near future. Other books will discuss the

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psychological basis of the various educational literature, the psychological, psychological, and sociological literature of Faith as developed in the Religious Novitate. The writer takes pleasure in acknowledging his indebtedness to the friends of the Catholic University, not only for proposing the subject for investigation, but for offering many valuable suggestions in the course of the work.

INTRODUCTION.

THE purpose of this dissertation is to examine the Pedagogical Value of those exercises of the Religious Novitiate which express and develop Catholic Faith. The pages herewith presented form part of a larger work which the author hopes to publish in the near future. Other chapters in the book will discuss the psychological aspects of Faith, and, to use the favorite terminology of current educational literature, the biological, psychological, and sociological functions of Faith as developed in the Religious Novitiate.

The writer takes pleasure in acknowledging his indebtedness to Dr. Shields, of the Catholic University, not only for proposing the subject for investigation, but for offering many valuable suggestions in the conduct of the work.

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CHAPTER I.

THE NORMAL SCHOOL.

Article I.—The Normal School in General.

IT is the function of the normal school to train teachers for service in the public schools. In order to form an estimate of the Pedagogical Value of the Virtue of Faith as developed in the Religious Novitiate, we will take the normal school as a term of comparison.

For the year ending June, 1913, 284 normal schools in the United States, if we include in that number both public and private schools, reported to the Bureau of Education in Washington.¹ In the regular training courses for teachers these schools had a total enrollment of 94,455 students. If to this number we add 21,425 students pursuing like courses in 931 high schools, and 5,626 students similarly engaged in 265 private high schools and academies, we have a grand total of 121,506 students preparing to fix the ideals and form the conduct of the nation as far as the public schools are concerned. It is true that many of our colleges and universities have departments of education. It is also true that, while they are particularly well equipped to train teachers for high school work, yet they often

¹ See Bulletin, 1914, No. 16, U. S. Bureau of Education, *The Tangible Rewards of Teaching*, compiled by James C. Boykin and Roberta King, pp. 416 ff.

extend their courses both above and below this domain. They train some students for college teaching, and others for teaching in the grade schools. However, even when they give courses for the teaching of subjects in the grammar schools, these courses are patronized largely by men and women who are already actively engaged in the work of teaching. As a result it frequently happens that such courses in pedagogy given in universities as are suited to grade-school teachers are either extension courses conducted in the late afternoon or the evening or on Saturdays, or summer courses when the general facilities and resources of the universities are opened to the ambitious teacher. We are, then, justified in taking the normal school as a term of comparison.¹

From another viewpoint it likewise appears that the normal school is a proper term of comparison. We quote from Professor Thorndike's *Elimination of Pupils from School*.²

"I estimate that the general tendency of American cities of 25,000 and over is, or was at about 1900, to keep in school out of 100 entering pupils 90 till grade 4, 81 till grade 5, 68 till grade 6, 54 till grade 7, 40 till the last grammar grade (usually the eighth, but sometimes the ninth, and rarely the seventh), 27 till the first high school grade, 17 till the second, 12 till the third, and 8 till the fourth. . . . It will be remembered that figures for the public schools in the country as a whole are probably much lower than this."

¹ On the new Normal School movement, see *Educational Review*, Vol. XLV, pp. 195, 198, 304, 409, 509.

² Thorndike, *U. S. Bureau of Education, Bulletin No. 4*, 1907, Whole No. 379, p. 11.—Add this passage from *Moral Training in the Public Schools* (The California Prize Essays): "Now at least

From this it follows that the destinies of the nation are largely shaped by the normal school graduates. Is there justification for placing so much responsibility in their hands? For the present let us content ourselves with applying the principle of selection to the case.

"All environmental agencies, and especially our educational agencies, are a great system of means, not only of making men good and intelligent and efficient, but also of picking out those who for any reason are good and intelligent and efficient. In the latter sense they may be said to improve not the production, but the distribution of mental and moral wealth. They help to put the right men in the right places. . . . To have gone to school at all means not only that you have perhaps learned to read and write, but also that you were not an invalid, idiot, or runaway. To have progressed halfway through the grade schools means not only that you have learned somewhat, but also that you were not one of the ten or twenty per cent. who, by lack of means or ambition or health or mental ability, have been eliminated from the school system. To have graduated from a high school means that you are one of a very small percentage of the group who entered school with you, a percentage picked for survival not by chance, surely. And so on with the college and professional schools."¹

nine-tenths of our children leave school at the dawn of adolescence, the most critical period of their lives, when moral guidance is more necessary to them than at any other time between birth and death; when the methods of childhood are becoming obsolete; when responsibility begins, but judgment is immature; when moral storms tear up the moral growths of childhood and dreams float in the air; when children seem strange to themselves; when they are morally more lonely than ever before or afterwards; when they must not only face the great temptations of life, but make its great decisions without experience; when they least desire others to penetrate their thoughts or mold their judgments. The greatest need of this period is a moral one. What provision do the schools make for it?" "Fourth Essay," pp. 135, 136, by Frank Cramer.

¹ Thorndike, *Educational Psychology*, pp. 94 f.

This passage shows that the student who enters the normal school may have at least the negative requirements of a teacher. It remains then for the normal school to develop the positive qualities. This task becomes more difficult as the years go on. There are many forces at work tending to the disintegration of family ties, to the transfer of home activities from the fireside to the factory, and to the transfer of home sympathies from the children to social acquaintances, to business friends, and to club policies. All these factors react in turn upon the plastic minds of the young. Hence it is that many of our school problems of to-day were undreamed of fifty years ago. In this crisis what agency shall save our public schools? What, indeed, if not our normal schools? To them therefore does the nation look for the imparting to the young of loyalty to high ideals and unswerving devotion to duty. Can the normal schools discharge this high office? To answer this question it is necessary to consider the aim of the normal school.

Article II.—The Aim of the Normal School.

The fifth resolution at the Cleveland Meeting of the National Education Association in 1908 (Normal School Department) reads:

*"Resolved, That while the normal school is not the only agent for the training of teachers, it is the State's chief agent, and as such it should set up the standards of teaching, determine the ideals, and train the men and women whose call is to educational leadership."*¹

¹ *Proceedings of National Education Association, 1909, p. 551.*

The normal school aims, therefore, to give the teacher his professional preparation. This view is confirmed by Professor Gordy in *The Rise and Growth of the Normal School Idea*.¹

"I hold, with the Massachusetts Board of Education, that the design of the normal school is strictly professional; that is, to prepare in the best possible manner the pupils for the work of organizing, governing, and teaching the public schools, and that this professional preparation includes the most thorough knowledge, first, of the branches of learning required to be taught in the schools; second, of the best methods of teaching these branches; third, of right mental training; and I hold that in our system of schools the normal school is not only the proper agency for undertaking the whole of the professional training of intending teachers of a certain grade, but that it is the only institution which really professes to supply any of his professional needs. The theory that normal schools have no business to give instruction in the subjects their pupils are preparing to teach, I regard as a survival of the fallacy of the monitorial system (of Bell and Lancaster), which held that the bare knowledge of a fact qualifies its possessor to teach it."²

In the realization of its aim of training for professional service, the normal school must depend chiefly upon its faculty; for "the faculty is the soul of the institution."³ There are four qualifications which every member should possess: character, teaching-ability,

¹ Published as *Bulletin No. 8*, 1891, Bureau of Education.

² P. 130. It is well to bear in mind that this study was published in 1891. In more recent years not a few universities have divided the field with the normal schools, among them New York University where Professor J. P. Gordy taught for several years before his death.

³ See "Function of Normal School," Report of Special Committee on Normal Schools, *Proceedings of National Education Association*, 1899, p. 838.

scholarship, and culture;¹ and of these character stands first. "Nothing can take its place." A like judgment is pronounced by James E. Russell, Dean of Teachers' College, Columbia University, as a result of many years of practical experience in preparing teachers for the proper discharge of their office.

"The first qualification for professional service, therefore, is good character, the conscious striving for high ideals. The professional worker looks to the future and is pledged by his vocation to make the future better than the present. Such an aim implies in these days the possession of two other qualifications, each potent and indispensable. One of these is specialized knowledge, and the other is skill. These three—an ethical aim, specialized knowledge, and technical skill—are the trinity upon which professional service rests. The stone-cutter may have superior skill, but with only a modicum of specialized knowledge and lacking an ethical aim, he remains the artisan; the physician who is ignorant of his subject, however high his aim or however skillful in practice, is still a quack; if he is learned in high degree but lacks professional skill, he is a confirmed bungler; the lawyer who is versed in the subtleties of the law and adroit in legal procedure, but who disregards the ethics of his profession, is a charlatan despised of men.

"The teacher may be a professional worker. But he who puts himself in the professional class must know accurately what he is to do, have the requisite skill for doing it, and do his work under the guidance of high ethical principles. The teacher who is ignorant of his subject is a quack; the teacher who lacks professional skill is a bungler; the teacher who is not inspired by high ideals is a charlatan."²

What, then, is this ethical aim which every teacher should possess and which therefore should pre-eminently

¹ Ibid.

² "Professional Factors in the Training of the High School Teacher," *Educational Review*, Vol. XLV (March, 1913), pp. 218, 219.

direct the actions of every member of the normal school faculty? According to Dean Russell, it is "intelligent self-direction."¹ In this art the normal school professor is presumed to be expert when he is placed over normal students; for must he not train them to follow high ideals? In this difficult yet inspiring work he must so impart moral principles that they will become dynamic factors not only in shaping the conduct of each and every one of the normal students with whom he comes into personal relations, but likewise and especially in molding through them the lives of all their future pupils. In his endeavor to reach this result, what resources can the professor command?

Fundamentally these are the same as the resources available for the teacher of the grade school or the high school.

"What we need in education is a genuine faith in the existence of moral principles which are capable of effective application. . . . The teacher who operates in this faith will find every subject, every method of instruction, every incident of school life pregnant with moral possibility."²

From this it follows that moral principles should dominate every moment of school life. This they cannot do unless they be knit into every fiber of the teacher's conscious life. It is only through the teacher's personality that they can (1) pervade the curriculum, (2) shape the methods, (3) determine and enrich the spirit of the school, as Professor Dewey so earnestly

¹ Op. cit., p. 229.

² Prof. Dewey, *Moral Principles in Education*, pp. 57, 58.

recommends. It is by seeing moral principles exemplified in the daily conduct of his teacher that the pupil's "faith" in these principles is to be fostered and developed. This was fully appreciated by the International Committee on Moral Training, when its Executive Chairman, Clifford W. Barnes, presented this statement to the National Education Association, in 1911:

"The teacher, through his personality, should bring religion to the aid of morality. Considering my words very carefully, I have no hesitation in affirming that an irreligious person has no right to teach in a public school. . . . I mean by 'irreligious' a person who fails to perceive any relation between the finite and the infinite, who recognizes no supreme good in the universe, who has no consciousness 'of a power not himself that makes for righteousness.' Such men are often caught by the tide of wholesome life which surrounds them on every side, and are carried on to the achievement of a noble career. But as teachers of the young they lack in the spirit of reverence, in the discernment of true values, in the power to quicken high ideals, and in that love for self-sacrifice which the Great Teacher taught his disciples."¹

Furthermore, "the most dangerous man to-day, socially, is the religionless man, because he is the rudderless man, a derelict upon life's sea."² Religion "shifts the individual's attention from self to society, and in so doing makes him a better citizen."³ The

¹ *Proceedings of National Education Association*, 1911, pp. 399, 400.

² Wm. W. Elwang, *University of Missouri Studies, Social Science Series*, Vol. II, "The Social Function of Religious Belief," p. 96.

³ *Ibid*, p. 93.

State relies on the school to train the young for loyal and upright service in society.¹ The common school in turn appeals to the normal school for deeply religious teachers of forceful personality. By what means can the normal school supply this demand other than through the personality of its teaching staff? We have quoted above the words of Professor John Dewey. In his judgment there are three sources of moral training: (1) the curriculum, (2) methods of teaching, (3) the atmosphere of the school, its social spirit. Let us consider the curriculum.

Article III.—The Curriculum of the Normal School.

Historically, the first classes for the training of teachers in the United States made no attempt to give any professional preparation, in the proper meaning of that term.² They were concerned simply with imparting to the candidates a knowledge of the subjects which they would have to teach.³ So meager a program

¹ Cf. Dewey: "The moral responsibility of the school, and of those who conduct it, is to society." *Moral Principles in Education*, p. 7. See also his "Course of Study, Theory of," and C. A. Perry's "School as a Social Center," in Monroe's *Cyclopedia of Education*.

² Concerning the first normal schools in Europe, see Gordy, op. cit. pp. 17, 18. Monroe's *Cyclopedia of Education*, in the articles, "Training of Teachers" and "Normal School," makes no mention of the work of St. John Baptist de la Salle in establishing normal schools in 1681 and 1684.

³ See Gordy, op. cit. Chaps. I, II.

was soon found to be inadequate; and to it were added mental philosophy, psychology, and moral philosophy.¹ In 1899 the Committee on Normal Schools recommended the following course as the ideal at which the normal school should aim:²

I.—*Man in himself*, embracing: physiology, psychology, ethics, religion. II.—*Man in the race*, embracing: history, anthropology, literature, general psychology. III.—*Man in nature*, embracing: physics, chemistry, biology, mathematics, physiography, astronomy. IV.—*Man in society*, embracing: sociology, government, home economics. V.—*Man in expression*, embracing: language, drawing, construction, physical culture, music, art. VI.—*Man in school*, embracing: philosophy of education, science and art of teaching, history of education, school economics.

It is significant that this committee looked upon religious teaching not only as necessary for “man in himself,” but also as the most important of the four subjects grouped under that heading: this is indicated by the order in which they named it.³ In the estimation of the members, ethics without religion would not be sufficient for the future teacher. This phase of the matter under consideration at once raises the question: What is the criterion that should determine the selection of subjects for the curriculum? An answer has been given by Professor Dewey in discussing this topic with reference to the common school. With slight modification it may be applied to the normal school also.

¹ Ibid., chap. IV.

² *National Education Association Proceedings*, 1899, p. 841.

³ See also *The Modern High School*, by Johnston and others, pp. 753, 754.

"A study is to be considered as a means of bringing the child to realize the social scene of action. Thus considered, it gives a criterion for selection of material and for judgment of values. We have at present three independent values set up" [viz., culture, information, discipline].¹

If, in this statement, the phrase "social scene of action" be interpreted broadly, the "ideal" course mentioned above will be found to measure up to this requirement. However, the general lines of the curriculum which every school should aim to include have been sketched more briefly and indicated more clearly under these five topics: literature, science, art, religion, and institutions.² Collectively they constitute what is sometimes spoken of as man's "five-fold spiritual inheritance." We conclude, therefore, that the normal school as a school must either presuppose or provide training in these five subjects; that is, in the first five divisions of the "ideal" scheme outlined above. As a normal, or professional school it must likewise include the theory and the practice of teaching.³ The theory is provided for in the sixth division of the "ideal" plan, and the practice is realized in classes for the observation of model lessons and methods, and for the teaching given by normal students under direction and subject to criticism.

In concluding this section we again call attention to

¹ Op. cit., p. 21.

² Butler, *Meaning of Education*, p. 17; Shields, *Psychology of Education*, Lesson IX, pp. 111-114.

³ Cf. Ruediger, *Principles of Education*, pp. 5, 10; Gordy, op. cit., pp. 129, 130; Elmer E. Brown, *Education*, Vol. XXIX, pp. 1-6.

the fact that the special committee appointed in 1898 by the National Education Association to prepare a report on the Function of the Normal School regarded religion as an essential study in the curriculum. The quotation which we have given from Professor Dewey suggests the value of the moral viewpoint as a determinant of the method of teaching. It is unequivocally asserted by Prof. F. W. Foerster:

"It is not what we know, but for what purpose we know it, and in what relation it stands to the Most High and Almighty, that is of importance in genuine education. It is not the fact that we can read and write that really matters, but what we read and write."¹

Yet in spite of this, we find the following "Summary of Inferences and Conclusions" given by Prof. W. C. Bagley, in 1911, on "The Present Status of Moral Education in Institutions for the Training of Teachers":²

"1. Explicit instruction in the principles of moral education is provided for by separate courses in relatively few universities, colleges, and normal schools. Such courses are found much less frequently in the normal schools than in the colleges and universities.

¹ *Jugendlehre* (p. 7): "Nicht dass man etwas weiss, sondern wozu man es weiss und in welchem Zusammenhang mit dem Allerhöchsten und Allerwichtigsten—das macht echte Bildung aus. Und nicht dass man lesen und schreiben kann, sondern was man liest und was man schreibt, darauf kommt es an."

Although not a Catholic, Dr. Foerster, formerly of the University of Zurich, now of the University of Vienna, has been brought, by his studies and his experience in the training of youth, from the tenets of Ethical Culture "to the very doors of Rome."

² See *Religious Education*, February, 1911, "Training Public School Teachers," pp. 639 f.; also pp. 633, 634.

"2. Courses in ethics are offered in seventy per cent. of the colleges and universities, and in twenty-two per cent. of the normal schools. In neither type of institution are the courses in ethics frequently required of intending teachers.

"3. Instruction in the principles and methods of moral education seems to be chiefly provided for by the courses in the history and theory of education, and in school management. Although more than a majority of the instructors in these institutions believes that, in the lower schools, indirect moral instruction through literature, history, and science has a very important place, there seems to be little explicit effort to emphasize, in presenting these subjects to intending teachers, the methods through which their moral values may be realized. It is to be inferred that this is done mainly in the instruction which is provided in the history and theory of education, and possibly also in connection with observation and practice teaching.

"4. A majority of those engaged in the teaching of teachers for the elementary and secondary schools place the greatest emphasis upon school life as a source of moral education, although indirect but systematic instruction through literature, history, and science is also deemed to be of very great importance. A strong minority favors explicit instruction through principle and precept illustrated by concrete cases. The prevailing opinion is that religious instruction in any form has no place in the elementary and secondary schools.

"5. There is noticeable among many of those engaged in the training of teachers a feeling that the problems of moral education are particularly intangible and elusive, and that a concerted effort to untangle at least some of the strands in this web is essential to the next step in educational progress."

From these citations we seem to be justified in concluding that, in the discharge of its function of training intending teachers for the work of developing the social efficiency of their future pupils, the normal school relies chiefly (1) upon forming the normal students to right methods of teaching, and (2) upon subjecting the personality of the normal students to the inspiring

personality of the normal staff. Let us now briefly consider the question of method.

Article IV.—Method in the Normal School.

Method in general signifies a way of doing something. In both its etymology and its application the term implies at least a possible choice of ways. It is also inseparably and essentially bound up with the idea of a goal to be reached, a purpose to be attained. The value of a method of education must therefore be determined first of all by its intrinsic connection with the end and aim of education. Its actual efficiency must depend upon the knowledge and the skill of the teacher who applies it. What method is most highly recommended to-day by educators of repute and influence?

It is the genetic method. Its vogue is due to the doctrine of evolution, whose principles and methods have seeped through every stratum of the educational system. We may sum up its functions in three words: Study present conditions, trace their origin in the past, make a forecast of the effects which they are likely to produce in the future. In the words of Professor Dewey:¹

"The method, as well as the material, is genetic when the effort is made to see just *why and how* the fact shows itself, what is the state out of which it naturally proceeds, what the conditions of its manifestation, how it came to be there anyway, and what

¹ Introduction, pp. xiii, xv, to Irving King's *Psychology of Child Development*. Cf. also Dr. Pace, "Survey of the Problems," Lesson III, in Dr. Shields' *Psychology of Education*.

other changes it arouses or checks after it comes to be there. . . . In a truly genetic method, the idea of genesis looks both ways; this fact is itself generated out of certain conditions, and in turn tends to generate something else."

The graduate of the normal school must be equipped to grasp the significant relations of the various school studies to the realities of life, to trace their connections with the activities in which the pupils of the grade schools are interested; in a word, to make the knowledge that is of most worth function in building up in the pupils, both as individuals and as members of a group, the habits that make for honorable citizenship. In the words of Dr. Foerster:¹

"The training of the educator and teacher must follow two lines: on the one hand, it must observe and study in detail the actual world as the child experiences it; and on the other, it must examine what moral action is to be required of the child—for this purpose not only investigating in a general way the philosophical or religious basis of such action, but also and especially thoroughly grasping its concrete meaning and content, its bearings on all other spheres of life, and its sociological and biological aspects."

The school, therefore, must function as a social in-

¹ *Jugendlehre* (p. 21): "Die Schulung des Erziehers und Lehrers muss dementsprechend nach zwei Richtungen gehen. Einmal jene wirkliche Welt des Kindes eingehend zu beobachten und zu studieren—und andererseits die geforderte sittliche Leistung nicht etwa nur in ihrer philosophischen oder religiösen Begründung zu erforschen, sondern sie vor allem in ihrem konkreten Sinn und Gehalt, ihren Bedingungen zu allen andern Lebensgebieten, ihrer soziologischen und biologischen Seite erschöpfend aufzufassen." See also E. J. Swift, *Learning and Doing*, Chap. II, "Efficient Teaching;" Joseph K. Hart, *A Critical Study of Current Theories of Moral Education*, pp. 27, 28; G. H. Betts, *Social Principles of Education*, p. 91.

stitution. To be able to co-operate in making this phase of school life effective, the intending teacher must receive preparation in the normal school. What, then, is the atmosphere of the normal school? Does it favor the development, by the teacher, of a genuine social spirit in the schoolroom in which he begins to teach?

Article V.—The Spirit of the Normal School.

We again quote from what has been termed the "Normal School Bible,"¹ viz., the Report of the Special Committee on the "Function of the Normal School." In the section on the "Inner Life of the Normal School" we read:

"In the school life of normal schools there is probably collected a larger percentage of serious-minded, thoughtful, earnest people than in any other kind of an educational institution. The majority of these have a definite purpose and are prepared to do very much for each other socially, morally, religiously. Wherever the student organizations known as the Young Men's Christian Association and the Young Women's Association are encouraged and authorized to exist, there great benefit has always come to the moral and religious life of the general student body."²

The worth of a right spirit in the school is clearly indicated in the following lines:

"The first requisite in the discharge of its function is that the normal school shall inspire the student with the spirit of the true teacher. Its atmosphere must be such that he will be continually

¹ *National Education Association Proceedings*, 1909, p. 561.

² *National Education Association Proceedings*, 1899, p. 862.

breathing in this spirit. He is to consider the acquisition and use of knowledge, the exercises of the school, his own purpose, manners, and conduct from the point of view of the teacher. It is vitally important to awaken in the normal student a just appreciation of the work of the teacher, that he must have the spirit of service, must love his work, love his pupils, feel that he has a mission which he must accomplish, and come to his pupils, as the Great Teacher comes to men, that they may have life abundantly. This end can be accomplished only by a school whose sole purpose is the education of teachers, and whose faculty is consecrated to this service.”¹

These are noble words. Their acceptance makes it obligatory on the faculty of the normal school (1) to cherish a high ideal of their profession, (2) persistently to endeavor to live up to it with a view to inspire and to train the normal students under their guidance. In other words, the spirit of the normal school depends chiefly on the personality of the teachers.² And so we are brought back to our first topic, the aim of the normal school, which we saw depends for its realization on the personality of the teaching staff. The words of Archbishop J. L. Spalding are true: “As the heart makes the home, the teacher makes the school.”³ Now personality spells character. In the words of Col. Francis W. Parker: “No matter how much educators may differ in regard to the means and methods of teaching, upon one point there is substantial agreement;

¹ Ibid., pp. 884, 885.

² Cf. Rt. Rev. T. J. Conaty, D. D., “The Personality of the Teacher,” in *National Education Association Proceedings*, 1907, pp. 77-87; also *Moral Training in the Public Schools*. Essay by Charles E. Rugh, p. 20.

³ *Means and Ends of Education*, p. 135.

viz., that the end and aim of all education is the development of character.”¹

What is character? This unmistakable stamp upon the moral fiber of the individual has two distinctive marks: unity and stability of purpose. They are acquired through self-knowledge and self-dominion.² They are the product of intellectual and moral habits. Character therefore implies a comprehension of the meaning of life, a clear vision of end and means and values. Does the present tendency to secure moral training by organizing the child's experiences give due recognition to the elements of character? May education be adequately defined as “the progressive reconstruction of experience, with a growing consciousness of social values and an increasing control over the processes of experience?”³ Does not this view suggest Herbert Spencer's definition of the moral sense; viz., “the experiences of utility organized and consolidated through all past generations of the human race?”⁴ Is the experience of the race to be the sole guide of the teacher in the discharge of his apostolic functions? Who or what shall interpret this experience? More-

¹ *Talks on Teaching*, p. 164, ed. 1893.

² See Gillet, *The Education of Character*, pp. 16 ff., 30 ff. Arthur Holmes somewhat inadequately defines character as “the total customary reaction of an individual to his environment.” *Principles of Character Making*, p. 28. His fundamental principles are opposed to Catholic teaching. Cf. *Catholic Educational Review*, Jan., 1915.

³ Betts, *Social Principles of Education*, p. 164.

⁴ Letter to John Stuart Mill, quoted in Bain's *Mental and Moral Science*, p. 722, ed. 1868.

over, if the interpreter of experience lack the confidence that springs from the assured possession of the truth, how can he stir the deeper emotions that direct the current of one's life? In the words of St. Paul: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"¹ Whoever accepts Spencer's appraisal of the moral sense, logically admits also his definition of life as "the continuous adjustment of internal relations to external relations."² Yet, by 1898, Spencer had come to the conclusion that "in its ultimate nature Life is incomprehensible."³ We are here face to face with difficulties.

Article VI.—Limitations of the Normal School.

We have considered the aim, the curriculum, the method, and the spirit of the normal school. We have found that in all these respects the absolutely indispensable factor is the personality of the teacher—of the teacher that is, forming and developing the personality of the teacher that is to be. Modern pedagogy refers this fact to the principle of "expression through action"; that is, the teacher's mental attitude is expressed in his conduct.⁴ The formation of a noble character is dependent on the development of right mental and moral habits. But habit-

¹ I Cor. xiv, 8.

² *Principles of Biology*, Vol. I, p. 30.

³ See his letter in *Nature* (London), October 12, 1898, Vol. LVIII, pp. 592, 593.

⁴ Cf. *The Scholastic Explanation of Causality*.

building demands more than frequent and regular repetition of acts. These acts must be performed under the stress of deep emotion if they are to contribute their share to the life, the higher life, of either intending teacher or prospective pupil. Professor Starbuck says it "seems to be one of the great streams of religious development, to give those deeper racial instincts which are consistent with self-development and the development of society the fullest possible expression, and gradually to transform and enlarge them into spiritual forces."¹ Supplementing this is the statement of Frank Cramer in the fourth of the California Prize Essays:

"Without either insisting or desiring that the religious sanctions of morality be directly taught in the schools, we may here admit the secret of the perennial power of the religious sanctions of morality as it is generally understood in our country. It is based not on the power to command and the duty to obey, but on a personal, spiritual relation between the individual and his God—a relation that is immediate, constant, and worthy, and that no changes in life or environment can modify. History has proved this Hebrew-Christian view to be the only one that can hold common men intellectually and spiritually true to the best ideals of the race."²

The reflections of Archbishop J. L. Spalding are here pertinent:

"If education is a training for completeness of life, its primary element is the religious, for complete life is life in God. Hence we may not assume an attitude toward the child, whether in the home, in the church, or in the school, which might imply that life apart from God could be anything else than broken and frag-

¹ *Psychology of Religion*, p. 347.

² *Moral Training in the Public Schools*, p. 139.

mentary. A complete man is not one whose mind only is active and enlightened; but he is a complete man who is alive in all his faculties. The truly human is found not in knowledge alone, but also in faith, in hope, in love, in pure-mindedness, in reverence, in the sense of beauty, in devoutness, in the thrill of awe which Goethe says is the highest thing in man. If the teacher is forbidden to touch upon religion, the source of these noble virtues and ideal moods is sealed. His work and influence become mechanical, and he will form but commonplace and vulgar men. And if an educational system is established on this narrow and material basis, the result will be deterioration of the national type, and the loss of the finer qualities which make men many-sided and interesting, which are the safeguards of personal purity and of unselfish conduct.”¹

How does this restriction affect the normal school?

1. In the first place, it lowers the aim. The teacher may not officially look upon the Great Teacher of mankind as the divine Exemplar of his office. Indeed many of the books written by prominent educators of our age place the Founder of Christianity in the same rank with Socrates, Plato, Locke, and Milton. This very attitude narrows the vision of the intending teacher and lessens the nobility of his profession, whose worth, on the other hand, the Christian projects into a world beyond time. The development of both his own and his pupils' character is no longer fraught with such teeming interest, for the results are virtually limited to the brief span of a human life. Yet the Christian believes firmly that these effects are everlasting. Even though the teacher profess as an individual the faith established by Jesus Christ, yet as teacher he continually finds his religious freedom circumscribed in its natural exercise and ex-

¹ *Means and Ends of Education*, pp. 168, 169,

pression by the formal prohibition against the teaching of religion.

2. This restriction affects the curriculum. It is indeed true that Christianity, for example, is not a mere body of doctrine to be learned; it is pre-eminently a code of perfection to be lived. Yet the very omission of a subject from the curriculum is in itself a judgment against the relative value of that subject. Neither teacher nor pupil in the normal school is completely immune against such a deadly innuendo.¹ This prohibition likewise extends to the positively religious aspects of other subjects in the curriculum, and it falls with a special severity upon one field of English literature.

"Knowledge of the English Bible is passing out of the life of the rising generation, and . . . with this knowledge of the Bible there is fast disappearing any acquaintance with the religious element which has shaped our civilization from the beginning. . . . Teachers all over this land are trying to teach Chaucer and Spenser, Shakespeare, Tennyson, and Browning. How are they to understand men who refer to the Bible, that veritable treasure-house of literature, on every page, if they cannot take the children to the source from which the supply is drawn? How are they to discuss and interpret the style of Ruskin, of Carlyle, of Emerson? How are they to teach the history of the heroes of our own independence, many of whom were religious in every fiber of their being, and whose work will continue to bear the stamp put upon it in the beginning, utterly regardless of what has become of religious faith in the interval? How is one to teach the truth as history reveals it, unless he teaches the whole truth?"²

¹ Cf. E. A. Ross, *Social Psychology*, pp. 18, 19.

² N. M. Butler, "Some Pressing Problems," p. 74, in *National Education Association Proceedings*, 1902.

3. This prohibition against the teaching of a definite faith in the State normal schools has its effect upon method also. "The fact that religious instruction is excluded makes it all the more necessary," says Archbishop Spalding, "that humanizing and ethical aims should be kept constantly in view."¹ In every subject, in every lesson, the teacher must strive to keep the ethical content and viewpoint well to the fore. Not, indeed, that this is sufficient for a thoroughly Christian scheme of education, but it is all that the law allows. And yet book after book, review after review that touches upon this theme, tells of how inadequate are the means at hand to fit the young generation for life's trials and temptations. The "self-realization" of the play-ground, the school-city, and vocational training must be crowned by "self-mastery." Of old it was termed self-denial, by Christian writers.² That it is not less necessary to-day than when it was fed by living faith, may appear from the statement of the Head Master of Eton, that "the most certain result" of separating a child's morality from his religious belief, is "the perishing of the latter and the weakening of the former."³ He adds: "If, on the other hand, there have been no religious beliefs implanted, I should say that, with a normal child, good moral instruction would very often secure chastity during boyhood, but would be an

¹ *Means and Ends of Education*, p. 141.

² Cf. Matt. xvi, 24.

³ Edward Lyttleton, *Educational Review*, Vol. XLVI (Sept., 1913), p. 137. See also p. 138.

insufficient protection during adolescence and early manhood, when deeply laid principles are required to take the place of simple obedience to parents."

The method that meets with greatest favor to-day is the genetic method already described; but its scope is greatly circumscribed by the exclusion of religion and the religious viewpoint. The value of the exact sciences is not comparable to the worth of an exact knowledge of man's origin, nature, and destiny; and this knowledge is given by dogmatic Christianity. Yet it is not easy to overestimate the value of such living moral methods as are sketched by Professor Foerster in his *Jugendlehre* (Instruction of Youth). Could they be applied by thoroughly Christian teachers full of intelligent zeal for their calling and free to follow the inspirations of their faith, these methods would prove to be beyond price. Just as Cardinal Newman has paid high tribute to the value of natural religion,¹ so, since "Grace completes nature," every Christian should desire to have the best natural conditions obtain as affording a richer opportunity for the action of grace. We therefore commend three other books of Dr. Foerster: *Schule und Charakter* (School and Character), which he calls a "contribution to the pedagogy of obedience and to the reform of school discipline"; *Lebensführung* (The Conduct of Life), "a book for young people"; and *Sexualethik und Sexualpädagogik*, the English transla-

¹ *Grammar of Assent*, pp. 389-408. Baudin, "La Philosophie de la Foi chez Newman" (June, July, Sept., Oct., 1906), in *Revue de Philosophie*, thinks that Newman magnifies the scope of natural religion.

tion of which bears the title "Marriage and the Sex-Problem." Yet, great as is the favor with which these books have been received, and however dynamic their methods, the author has confessed that they are very inadequate for present needs. "He has no doubt that the more pedagogy is really concerned with the concrete problem of character-formation, with the dark enigma of man's self-seeking, with his tragic dissension of will, with the psychology of experimentation, and with the dynamics of self-conquest, the safer will it be to recognize again the pedagogically indispensable character of religious inspiration and the insufficiency of the modern substitute." These words are taken from his address at the Second International Congress of Moral Education, held at The Hague in 1912.¹

The method which Dr. Foerster and others have advocated is at best a help. It is not a substitute for religion.

4. The spirit of the school also suffers from this restriction. It is a fact of experience, which the psychologist has endeavored to explain, that the average man will express his religious feelings and convictions freely only in the presence of those who share his faith or at least regard it with no unfriendly eye.² Such an attitude tends to dim the luster of faith and to lower the pulse of charity. The supernatural ceases to be the great motive power in life, and the longing for the

¹ *Mémoires sur l'Education Morale présentés au deuxième Congrès*, August, 1912, p. 5.

² Cf. Father Faber, *Notes on Doctrinal and Spiritual Subjects*, Vol. II, "English Catholicism," pp. 97-116.

better and nobler activities dies down to contentment with an ordinary existence. This in turn reacts on our associates and through them also upon others.¹ And so it is that the illumination of supernatural faith is wanting to the teaching staff and to the students in their mutual relations, to the subjects of study, and even to the profession of teaching. Hence it is that the best fuel for life-long consecration to the work of education is often wanting and the professional spirit may wane.²

Article VII.—Summary.

Fortunately we have received from the past a rich heritage of Christian doctrine, Christian ideals, and Christian standards. Even non-Christians cannot escape their influence. But if we would be true to our trust, we must accept this faith, cherish these ideals, and square our lives by these standards. The public school system of this country is an act of faith in the efficacy of universal education. It is an act of faith in the loyalty of the public school teachers. It is an act

¹ The reverse of this picture is well described by Foerster: "Eine Ahnung von der Heiligkeit dieser Kunst bekommt man manchmal, wenn man einmal so einem begnadeten Menschen begegnet, dessen blosse Nähe so wirkt, dass wir das Beste sagen was in uns ist und uns besser fühlen in seiner Gegenwart—ein Mensch, der alles von uns erreichen kann, was er will, weil sein Ton es bewirkt, dass wir alles vergessen, was hart und wild in uns ist, und nur noch atmen und leben mögen mit dem was ihm ähnlich ist." *Jugendlehre*, p. 52. Cf. Cardinal Newman on the "Idea of a Saint," *Discourses Addressed to Mixed Congregations*, pp. 94, 95.

² Cf. G. H. Betts, *Social Principles of Education*, p. 111.

of faith in the possibility of equal opportunity to all. It is faith, for it is "the evidence of things that appear not."¹ But the faith is human; it does not rise to the fatherhood of God; it does not grasp the deeper meaning of the brotherhood of man. May not divine faith be incorporated in the work of education? This question we will consider in the next chapter.

¹ Heb. xi, 2.

CHAPTER II.

THE RELIGIOUS NOVITIATE.

Article I.—The Religious Life in General.

SINCE the Religious Novitiate is the period of preparation for entrance into a religious order, its value is to be estimated in terms of the religious life for which it prepares. It is therefore necessary to consider briefly the nature and the purpose of the religious life as developed in and by the orders and congregations of the Catholic Church. However much these societies may differ in the aim peculiar to each, they all agree in their endeavor to procure the glory of God by laboring for the salvation of the souls of the individual members. Moreover, since they possess a unity analogous in kind, but superior in efficacy, to that of the living organism, the welfare of the whole society redounds to the benefit of each individual member, and *vice versa*. Furthermore since each order or congregation seeks to apply in a special way the principles of Christian teaching and practice promulgated by the Catholic Church, it follows that the excellence which it attains or the good which it works, becomes part of the common treasury of the whole Catholic Church. Hence it is that each such religious society is a genuinely social institution, contributing generously to the welfare not only of the

Catholic Church, but also of mankind at large. This point will be developed more fully later. Let us in passing note this fact of history, to which Balmes invites our attention,¹ that wherever the Church thrives and the spirit of her message to the race takes deep root, there also springs up a crop of generous souls who long for the more perfect realization of the life exemplified in the person of our Saviour. This very longing, if persistent, becomes, for its possessor, a kind of tangible proof of his latent ability to pursue this higher life. Among Catholics such a person is said to possess a "vocation" to either the priesthood or the religious life.^{2, 3}

¹ *European Civilization*, p. 221.

² That the religious life does not necessarily include the priesthood follows from: (1) its history (Cf. Montalembert, *Monks of the West*, Vol. I, pp. 166, 298, 398); (2) the fact that it is open to women; (3) the approbation which the Holy See has given to lay congregations.

³ Religious orders and congregations agree in these respects: 1. They are associations of persons of the same sex who live under a common rule; 2. The members have bound themselves by the three vows of voluntary poverty, perfect chastity, and entire obedience to strive for the attainment of Christian perfection as outlined in the Gospels; 3. Their association has been sanctioned by papal, or at least by episcopal, approbation. They differ, however, especially in this, that the members of a religious order are bound for life by solemn vows with their derivative obligations; whereas the members of a religious congregation are bound by simple vows, which at first may be temporary only, *i. e.*, for one year or for three years, but which eventually must become perpetual, *i. e.*, they must cover the remaining span of mortal life. Cf. Heimbucher, *Die Orden und Kongregationen der Katholischen Kirche*, Vol. I, pp. 1 ff., 23 ff.

For our present purpose it is not necessary to dwell upon the distinction between an order and a congregation. Accordingly we will use the two terms interchangeably.

Since those persons who followed the call to this higher life, took upon themselves the special obligation of tending to the perfection of Christianity (that is, of striving not merely to keep the commandments of God, but also to practise the Gospel counsels), they became 'bound' to the service of God in a special way, and hence they were known as 'religious.' So early even as A. D. 450, we find the term *religio* used by the Second Council of Arles to designate what would now be called a religious order. Later the term *ordo* (order) was substituted, suggesting more particularly the idea of social organization.¹ To it was sometimes added the qualifying adjective *religiosus* (religious) or *regularis* (according to rule). The fundamental idea embodied in the word 'congregation' is that of flock; viz., one fold with one shepherd, the superior.

From these considerations certain ideas stand out prominently: 1. The religious life as expressed in the religious orders and congregations of the Catholic Church is a state,² constituted such by the vows; it is therefore a permanent institution, and as such includes: (a) a system of fundamental principles guiding the judgments and correcting the conclusions of those who share its life; (b) an ethical code, determining their outward conduct and in this way influencing to some extent the feelings and emotions that give color to their daily life; (c) an educational agency illustrating in a notable way

¹ Id., p. 19.

² St. Thomas (tr. Proctor), *The Religious State*, Chaps. XV, XVI.

the principle that solidarity promotes individuality—*i. e.*, that the highest development of the individual is attained by sincere and active co-operation in the work special to the society.¹ 2. The religious state imposes the obligation of “tending to perfection” by the practice of the Evangelical counsels. It implies continual growth and development. “Not to advance is to recede” is a maxim of spiritual writers. 3. In other words, as a state tending toward Christian perfection, it imposes on its members the obligation of striving for the Christian ideal. “I have given you a new commandment,” said our Lord; “that you love one another as I have loved you.”² The religious life is, therefore, characterized by genuine social service.³

For comprehensive knowledge of these principles, for adequate control over their application, for habitual regulation of one’s conduct by the great end to which these principles should lead, careful, consistent, and persistent preparation is not only advisable but imperative. The religious life is more than a craft demanding a period of diligent apprenticeship; it is, even in the language of the Catholic Church, a profession⁴ as well as a vocation, and therefore, like the so-called “learned professions,” it calls for a period of earnest preparation.

¹ Baldwin, *The Individual and Society*, Chap. I.

² John xiii, 34.

³ Heimbucher, *op. cit.*, pp. 109-111.

⁴ *Id.*, p. 20.

A religious profession is obviously a public assumption of the duties of the religious life. According to the laws of the Church now in force, it "denotes the act of embracing the religious state by the three vows of poverty, chastity, and obedience according to the rule of an order canonically approved."¹ Such an act supposes in the one who makes it, (1) a trained will, otherwise he would be incapable of the self-mastery revealed in his act of "self-donation"; (2) a trained judgment, extending not only to the rights and privileges accruing to him as member of an order, but also and in a particular manner to the obligations which he freely takes upon himself for life; (3) a practical spirit of sincere co-operation with his fellow-religious in those channels of social service through which the order justifies before men both its claim to existence and its appeal for increased membership. Engagements of this kind are not lightly to be assumed. Hence from the very character of the religious profession, as well as from the nature of the religious life, it follows that a period of preparation is indispensable. If years of careful training at West Point are held to be a necessary equipment for military service, if a special and comprehensive education is considered requisite at Annapolis for candidates for the Navy, some preparation is evidently desirable in one who is to devote his life not only to acquiring the science of sanctity but also to becoming proficient in the art of holy living. For the religious life, although a state, is, in the mind of the Church, not a static con-

¹ Vermeersch, *Catholic Encyclopedia*, "Profession, Religious."

dition, but a dynamic factor in both individual development and social betterment.

According to Professor Ruediger,¹ "Education as a professional study and practice has, (1) a theory of aims, values, and content; (2) a theory of instruction and training; (3) a history; (4) a theory of management and control; and (5) a technic of practice." The religious orders hold a prominent place among the great educational agencies controlled by the Catholic Church. They too have: (1) a theory of aims and values that comes from the very Founder of Christianity; (2) a content or curriculum embodying the best traditions of this mode of life from the days of the first hermits down to our own age; (3) a method of instruction and training that has grown up out of the experience of the great founders of orders; (4) a history that is intimately connected not only with the history of the Catholic Church, but also with that of Christian civilization; (5) a theory of management and control embodied in the rules and constitutions as approved by ecclesiastical authority; (6) a technic of practice which is begun in the novitiate. The novitiate is therefore the "normal school" of the religious life. It is a school that prepares for the profession of religion. St. Benedict, the great lawgiver of the Monks of the West, speaks of it as "the school of the Lord's service."²

¹ *Principles of Education*, p. 10.

² *Prologue of the Rule*, tr. by a monk of St. Benedict's Abbey, Fort Augustus, p. 11, cited by T. W. Allies, in *The Monastic Life*, p. 175.

Article II.—The Nature and Aim of the Novitiate.

The period of preparation for that formal entrance into the religious life which is effected by the act of religious profession, is known as the novitiate. The term is also applied to the house in which this preparation is made. He who wishes to become a member of the order is known as a 'postulant' from the time when he has been received into the house of the novitiate to the date of his reception of the religious habit. After his request for admission has been duly accepted by the proper authorities in the order, he is clothed in the religious habit and is henceforth a 'novice.' The term itself reminds us of how the Catholic Church takes the mean and lowly things of this world and, appropriating them to the purposes of her mission, lifts them up to the plane of her spiritual life. In the ancient Roman days of the elder Cato, a 'novice' was a newly acquired slave, in contrast to a *veterator*, a slave worn out by years of labor and suffering in the service of a master. Now the "word *novice* . . . is the canonical Latin name of those, who, having been regularly admitted into a religious order and ordinarily confirmed in their high vocation by a certain period of probation as postulants, are prepared by a series of exercises and tests for the religious profession."¹

¹ A. Vermeersch, *Catholic Encyclopedia*, "Novice." Cf. Heimbucher, op. cit. Vol. I, pp. 7 ff. Allies, *Formation of Christendom*, Vol. I, p. 71. When Newman was made Rector of the Catholic University of Ireland, he asked Mr. Allies to take the chair of history.

The novitiate is, therefore, (1) a period of preparation. As such it should interest: (a) the genetic psychologist who sees in the present the promise and potency of the future; (b) the teacher, whose life is spent in preparing the young for citizenship and social service. (2) It is a period of preparation for the religious 'life;' and therefore it has analogies to those features of adjustment that may be attractive to the biologist in his study of organic life. (3) It is a preparation for the 'religious' life. As such it is of interest: (a) to the theologian, who makes a careful study of the virtues that characterize the religious orders; (b) to the Christian who looks upon the religious orders as a special manifestation of the vitality of Christian principles; (c) to the philosopher, who sees in Christianity the realization of a new form of universality; viz., the brotherhood of all men, as a corollary of the fatherhood of God, the great truth taught by both the Old and the New Testament.

To the novice himself the order proposes a new ideal for his personal realization; viz., the example set by the Saviour of mankind in His every word and deed. This ideal is constructive: "Do not think that I am come to destroy the law or the prophets," said the Founder of Christianity; "I am not come to destroy but to fulfill."¹ It is prophylactic: "He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the

¹ Matt. v, 17.

sea.”¹ It is remedial. This is shown by the parables of the good Samaritan,² the lost sheep, and the prodigal son.³ It is inspiring: “Come to Me, all you that labor and are burdened, and I will refresh you.”⁴ It is supreme: “Be you therefore perfect, as also your heavenly Father is perfect.”⁵ “Seek ye therefore first the kingdom of God and His justice.”⁶

Looking at the novitiate in another way, we may say that it purposes to make a perfect novice of each candidate who is received; that is, it aims to develop in him both persistent longings and consistent efforts to reproduce in himself the life of Christ. With this end in view, it supplies him with special means to broaden, deepen, and strengthen his Christian faith, that he may the better appreciate, (1) his position as a creature and the duties that bind him in consequence; and (2) his privileges and responsibilities as a human being, as a Christian, as a religious. We shall briefly consider these topics.

1. Both reason and experience tell man that he is dependent. It is indeed in virtue of this state that his education is at once possible and necessary. But Christian faith assures him in no uncertain voice that his dependency has a mark of nobility:

¹ Matt. xviii, 6.

² Luke x, 30-37.

³ Luke xv.

⁴ Matt. xi, 28.

⁵ Matt. v, 48.

⁶ Matt. vi, 33.

“we come
From God, who is our home.”

Although man must rely upon his fellow-creatures of the mineral, the vegetable, and the animal kingdom, which minister in a thousand ways to his many wants; yet, as embodying in himself all their perfections, but in a more excellent way, and as possessing the attribute of reason, he becomes their representative and therefore, in their name as well as in his own, he owes their common Lord and Master the tribute of service. The novitiate, therefore, seeks first of all to revive in the mind of the novice a keen sense of his position as creature. It reminds him that he must have “the conduct and the virtues befitting a creature. . . . He must be made up of fear, of obedience, of submission, of humility, of prayer, of repentance, and, above all, of love.” It endeavors to impress upon him the great truth that “the only knowledge worth much of his time and trouble, the only science which will last with him and stand him in good stead, consists in his study of the character of God. He received everything from God. He belongs to him.” It labors to produce in him a living conviction that “God must be equally the object of his moral conduct. God must have his whole heart as well as his whole mind.” Day by day therefore the novice draws nearer to this conclusion:

“A creature means ‘All for God.’ Holiness is an unselfing [of] ourselves. To be a creature is to have an intensified sonship, whose life and breath and being are nothing but the fervors of his filial love taking fire on his Father’s bosom in the pressure of his Father’s arms. The Sacred Humanity of the Eternal Son, beaming in the very central heart of the Ever-blessed Trinity—

that is the type, the meaning, the accomplishment of the creature."¹

The endeavor to live up to his obligations as creature makes the novice a better man.

2. (a) The novitiate recalls to him the lessons of his early days. It reminds him that he is possessed of intelligence and that he should direct his conduct according to right reason. Even the pagan philosopher Aristotle had taught as much.² If all men are bound to practice the moral virtues—prudence, justice, temperance and fortitude—the novice ought to cultivate them in an eminent degree. If Professor Thorndike's principle of selection operates in favor of the normal school student, it operates also for the novice. The novitiate tells him that, by God's merciful providence, he has been called not merely into existence as a creature, but also into rational being as a man. Both justice and gratitude therefore impose on him the duty of aiming to develop in his life what is characteristic of man at his best.

(b) The novice is not merely a human being; he is also a Christian guided by the light of divine faith and upheld by divine grace. He might indeed have been created in the state of pure nature, endowed with all the qualities belonging to his nature as man and with nothing more. He could then be subject to sickness

¹ Faber, *The Creator and the Creature*, pp. 67-69.

² *Nicomachean Ethics*, I, 6. Cicero, whom Allie (*Formation of Christendom*, Vol. I, pp. 144-155, especially pp. 152, 153) selects as the representative of what was best in paganism, repeats these principles in *De Officiis* and *De Finibus*.

and suffering, since he has a body; to darkness of intellect and weakness of will, for he has a soul; and also to death, since though he is a unitary being, he is yet compounded of spirit and matter. Nor in this state could he claim integrity of nature as a right. The body might still rebel against the soul, and passion rise up against reason.¹

But in the very beginning man was constituted in the supernatural order, in the state of innocence, or original justice. He was thereby raised to the dignity of adopted son of God Himself, dowered in consequence with the theological virtues of faith and hope and charity, enriched with the gifts of the Holy Ghost, and predestined not to the natural happiness of which Aristotle has written,² but to the supernatural felicity of seeing his God face to face and possessing Him forever. In this way was his dignity as man incomparably broadened and deepened. It is therefore a principal duty of the novitiate to instil into the future religious the spirit of faith, educating him to take God's viewpoint of the things of life, feeding his hope on motives of faith, and making the principles of faith the very soul of his charity. As creature, the novice is servant of the Most High; as Christian, he is adopted son.

(c) The principle of selection³ has worked to a much higher degree than this in the novice. He is chosen even from among Christians. He has hearkened to the

¹ Faber, *op. cit.*, pp. 43-46.

² *Nicomachean Ethics*, X, 7, 8.

³ See p. 3, above.

Master's call: "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me."¹ To insure the development of the three theological virtues, faith, hope and charity, and the keeping of the ten commandments, he is preparing to surround them with the triple guard of the three Gospel counsels: poverty, chastity and obedience.

The religious novitiate, therefore, after laying before the novice his state and his duties as creature, inspires him so to act as to merit the triple crown of virtuous deeds befitting the man, the Christian, and the religious. In laboring to make him a better man, it proposes to him for imitation the great Christian ideal not merely as a great Teacher,—this even the normal school does²—but as a divine Model who gives special helps to those who strive to walk in His footsteps. Furthermore, to guarantee in him the attainment of the Christian ideal, the novitiate bids the novice walk in the more excellent way of religious perfection. Thus is the novice doubly guarded against the moral dangers to which even the normal school student may be exposed, for in the stress and strain of temptation he must withdraw from the practice not only of the Gospel counsels but also of the Christian law, before he runs counter to the dictates that emanate solely from right reason.

To sum up, we may say: the novitiate aims to make of the novice not only a creature imbued with loyalty

¹ Matt. xix, 21.

² See p. 8, above.

to his Creator, but also an honorable man, an exemplary Christian, an intelligent and zealous religious. By what means can this be effected? The answer entails a consideration of both the curriculum and the method of the novitiate.

Article III.—The Curriculum of the Novitiate.

What we here designate as the curriculum is better known under the title of "spiritual exercises." The latter term is happy in both its parts, and suggests kinship with the supposedly modern theory that all the information imparted in school should become functional in the pupil's life. From the earliest days in the history of the religious orders the novice has learned by doing.¹ The novitiate has consistently endeavored to make the "learning process" significant and valuable for him by having him incorporate its lessons into his conduct. In the language of modern psychology, the acquisition of the learning process determines his "behavior."²

The daily exercises of the novitiate may be divided into two great classes: work and prayer; the one employing chiefly the activities of the body; the other, those of the soul. Both are to be performed in common; both exert a socializing influence.

1. Although bodily labor was not unknown to the early hermits and the cenobites of the East, yet St. Benedict seems to have been the first great religious

¹ Montalembert, *Monks of the West*, Vol. I, pp. 331, 332.

² Cf. Colvin and Bagley, *Human Behavior*, Chaps. I, II,

legislator to make manual or literary labor of strict obligation. He even "regulated minutely every hour of the day according to the seasons, and ordained that, after having celebrated the praises of God seven times a day, seven hours a day should be given to manual labor, and two hours to reading."¹ The tradition of manual labor thus early formed in the history of the religious life has been handed down to our own day. It is the remote progenitor of modern sensori-motor training in school; and notably in the case of the Benedictine Order, it has been productive of results from which both the agricultural schools and the schools of vocational training of our own day may well take lesson.² The legislation of St. Benedict on external labor served a great economic as well as Christian purpose. Long before the decline of the Roman empire,³ not merely cultivation of the soil, but all the industries, in fact everything connected with manual labor, had been consigned to slaves. In consequence of this association, both manual labor and industrial efficiency were marked with the stigma of degradation.⁴ The rule of St. Benedict making labor by hand obligatory on all members of the order, whether they were of patrician birth or not, was the first organized movement to restore the Christian ideal after the barbarian invasion and to make

¹ Montalembert, loc. cit.

² Id., pp. 33-37.

³ Allies, *Formation of Christendom*, Vol. I, pp. 66-75; Döllinger, *Heidenthum und Judenthum*, pp. 704-710.

⁴ The expression, *servile works*, used to designate works forbidden on Sunday, is inherited from those days.

the material civilization of Europe possible. St. Augustine over a century earlier had reminded Christians that the law of labor rests on man as man, and therefore was binding on Adam even before the Fall. A penalty of the Fall was not labor, but the irksomeness of labor, "the sweat of the brow."¹ Manual labor remains an integral part of novitiate life.

2. There is another tradition which the novice inherits from St. Benedict, if not from St. Augustine. This is study. If the rule of manual labor brought material prosperity to Europe, that of study spread spiritual enlightenment.² Both labor and study the novice is taught to dignify and sanctify by the spirit of prayer in which he undertakes them. But while he is to study even truths of the natural order ultimately from the viewpoint of divine faith, it is especially to the mastery of the truths of Christian revelation that he is to devote his time and energy. To him and to his fellows does Scripture say: "By grace you are saved through faith."³ Although revealed truth cannot be confined within the limits of time and space, yet practically its tenets may be grouped under two heads: God and the human soul. For this we have the warrant of St. Augustine: "It is God and my soul that I long to know. Nothing more? Absolutely nothing."⁴ Hence it is that Rudolf Eucken writes of him:

¹ *De Genesi contra Manichaeos*, lib, ii, 15.

² Montalembert, *op. cit.*, pp. 33, 34, 331, 344.

³ Eph. ii, 8.

⁴ "Deum et animam scire cupio. Nihilne plus? Nihil omnino."
—*Soliloquia*, I, 2.

"He is interested not so much in the world as in the action of God in the world, and particularly upon ourselves. God and the soul: these are the only objects of which knowledge is needful; all knowledge becomes ethico-religious knowledge, or rather ethico-religious conviction, an eager faith of the whole man."¹

Although "the whole Church, both teachers and taught, is permeated by his sentiments,"² yet it may be well to cite also an authority nearer our own day in the person of Cardinal Newman. Even at the early age of fifteen, he too was absorbed in the "thought of two and two only absolute and luminously self-evident beings, myself and my Creator."³ Therefore, with the example before him of two such great minds, differing so widely in race, heredity, environment, experience, and education, and yet agreeing on the studies that so intimately concern his own life, the novice need entertain no fear that his curriculum is narrow and narrowing.

Even the old Greek philosophers acknowledged the contrary to be the case; for although their knowledge of God was vague, halting, and blended with error, yet the study of man they held to be liberalizing. Wherefore they called man the microcosm—the world in miniature—an epitome of the macrocosm—the world writ large. If man would fully understand himself, he must study the world about him, since the mineral, vege-

¹ *The Problem of Human Life as Viewed by the Great Thinkers from Plato to the Present Time (Die Lebensanschauungen der grossen Denker)* tr. W. W. S. Hough and W. R. Boyce Gibson, p. 224.

² Eugène Portalié, *Catholic Encyclopedia*, "St. Augustine."

³ *Apologia pro Vita sua*, p. 4.

†able, and animal kingdoms are all summarized in him. Then from a consideration of the created world both within him and outside him, he can ascend to a knowledge of the Creator of all.

3. Besides labor and study, and far more important than either, is the duty of prayer. Even when viewed in its merely human aspect, its cultural and socializing influence on the novice is undeniable. Rooted as it is in the principles of divine faith, it bears rich fruitage of courage, confidence, generosity, and perseverance. It transforms the life of the novice. Of its scope, the Saviour Himself has said: "Whatsoever you shall ask the Father in My name, that will I do; that the Father may be glorified in the Son."¹

Prayer may be of two kinds: public and private. Private prayer as exemplified in individual meditation, will be considered under the topic of method. Of public prayer two great acts are required daily in the novitiate. One is the conventual or community Mass, at which all the members are bound to assist. It is the supreme act of homage offered by the novitiate to the Lord of hosts. At this Mass the novices receive holy communion, for the decree of Pope Pius X concerning Daily Communion,² applies in a special way to religious houses. The other great act of divine praise is the public recital, in the name of the Church, of the Divine Office, or, as is the case in many congregations, of the Office of the Most Blessed Virgin. Both the Mass and

¹ John xiv, 13.

² 20 December, 1905.

the Office are acts of genuine social service. Montalembert writes pertinently:

"The first of all the services which the monks have conferred upon Christian society was that of praying—of praying much, of praying always for those whose prayers were evil or who prayed not at all."

And these prayers were highly esteemed by the faithful at large:

"Like its chiefs, the entire mass of Christian society, during the whole period of the middle age, showed a profound confidence in the superior and invincible power of monastic prayer; and for this reason endowed with its best gifts those who interceded the best for it."¹

If the flame of piety is to burn brightly, it must be fed assiduously. According to the mind of St. Thomas, "study especially of Holy Scripture, peculiarly befits men consecrated to a life of contemplation."² It reveals to them, particularly in the pages of the New Testament, the perfection for which they should strive. Hence they should bring to it an attitude of mind and a disposition of heart appropriate to their state of life.

"If thou didst know the whole Bible outwardly, and the sayings of all the philosophers, what could it all profit thee without charity and the grace of God?" . . .

"He that would fully and feelingly understand the words of Christ must study to conform his whole life to that of Christ."³

Two books are, therefore, specially commended to the devout and attentive perusal of the novice. The first

¹ *Op. cit.*, pp. 24, 27.

² *The Religious State* (tr. Procter), p. 160.

³ *Imitation*, Bk. 1, Chap. I, 3, 2.

is Holy Scripture, particularly the New Testament, as containing his great rule of life. The second is the *Imitation of Christ* as helping him to acquire the spirit in which Scripture should be studied.

"The philosophy of 'The Imitation' may be summed up in two words. It is a philosophy of Light and a philosophy of Life: the Light of Truth and the Life of Grace. Both the one and the other à Kempis seeks in their source and fountain-head. He does not separate them. It is only in the union of both that man attains his philosophic ideal. . . . It is not only the Light of Truth; it is also the Life of Grace. This life consists in the practice of the Christian virtues; the practice of the Christian virtues leads up to union with Christ, and union with Christ is consummated in the Holy Eucharist."¹

And so we are led back to the greatest of all acts of worship, the holy sacrifice of the Mass, the novice's great model of immolation, the perennial source of his self-denial and devotedness.

Although the nature and the duties of the religious life in general and of his own order in particular must always constitute the chief study of the novice, yet, by a decree of 27 August, 1910, he was ordered by Pope Pius X to give several hours a week to such studies as the mother-tongue, Latin and Greek, the reading of the Fathers of the Church, and in general to such branches as conformed to the purpose for which the order continued to exist.² In this way he not only relieves the

¹ Brother Azarias, *Phases of Thought and Criticism*, pp. 107, 112.

² The decree prescribes private study for an hour a day except on feast days, and lessons of one hour each not more than three times a week.

mental strain incident to exclusively spiritual exercises, but he also enables his superiors to judge more accurately of his talents and fitness for the work of the order.¹

Article IV.—Method in the Novitiate.

As both curriculum and methods agree in being means for the attainment of the educational ideal, it is difficult to draw a hard and fast line between them. Nor is this necessary. In its relation to the novice the method employed in the novitiate bears two aspects: it is individual and it is social. In its individual character it is exemplified in two of the daily exercises: self-examination and meditation.

I.—1. Self-examination may be general or particular; when general, it may, in turn, look forward or backward. When it looks forward, it is called the examen of forethought, and is made at the beginning of the day. It forecasts, in the light of experience, the difficulties which the novice is likely to meet during the day and the opportunities which he may have of doing good. The exercise concludes with intelligent and practical resolutions as to the means to be used that very day both in order to guard against relapsing into habitual faults and to derive greater merit from the opportunities for practising virtue. When the examination looks backward, it is directed upon the actions of the day that is closing, and is followed by sincere

¹ By a decree of 19 March, 1603, provision was made for suitable recreation in all novitiates.

sorrow for what has been amiss in conduct and by a firm resolution of amendment. How profitable these examinations are when practised rightly and perseveringly, appears from these words of Thomas à Kempis:

"If only thy heart were right, then every created thing would be to thee a mirror of life and a book of holy teaching. There is no creature so little and so vile that it showeth not forth the goodness of God."¹

In other words, these searchings of the soul are well adapted to develop that spiritual sense in the exercise of which the religious should excel.

"Only when truth and goodness walk hand in hand, and the heart grows apace with the intellect, does the soul develop into strong, healthy action. . . . Now, the Spiritual Sense takes in all the truth, goodness, and beauty of both the natural and revealed orders and views them in the light of Faith."²

Different from these general examinations in its immediate purpose is the particular examen. By means of this exercise the novice seeks to acquire: (a) systematic knowledge of his ruling passion and of the means to combat it effectually; (b) the necessary grace to apply these means courageously and perseveringly. He keeps before him the admonition of Thomas à Kempis:

"As our purpose is, so will our progress be; and there is need of much diligence for him that wisheth to advance much. . . . The resolutions of the just depend rather on the grace of God than on their own wisdom; and they always, whatever they take in hand, put their trust in Him."³

¹ *Imitation*, Bk. II, Chap. IV, 1.

² Brother Azarias, *op. cit.*, p. 4.

³ *Imitation*, Bk. I, Chap. XIX, 2.

Even when the task is tedious and the progress slow, he does not despond. He recalls these other words:

"If every year we rooted out one fault, we should soon become perfect men."¹

But the function of the particular examen is not purely destructive; it is also constructive. Were the novice merely to refrain from evil, he would fulfil but a small portion of his duty. He must learn more completely the lesson conveyed by the parable of the talents. He must take to heart these words from the homily of St. John Chrysostom:²

"He that hath a gift of word and teaching to profit thereby, and useth it not, will lose the gift also; but he that giveth diligence will gain to himself the gift in more abundance, even as the other loseth what he hath received. But not to this is the penalty limited for him that is slothful, but even intolerable is the punishment, and with the punishment the sentence, which is full of a heavy accusation. For 'cast ye,' saith He, 'the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.' Seest thou how not only the spoiler and the covetous, nor only the doer of the evil things, but also he that doeth not good things, is punished with extreme punishment? . . . The talents here are each person's ability. . . . For this purpose God gave us speech, and hands and feet and strength of body, and mind, and understanding, that we might use all these things, both for our own salvation and our neighbor's advantage."³

Self-examination, therefore, whether general or particular, is prescribed for the novice as a condition of self-mastery. In virtue of our common human nature,

¹ Id., Chap. XI, 5.

² Matt. xxv, 24-30.

³ Homily 78, Vol. X, *Select Library of Nicene and Post-Nicene Fathers*, pp. 470-472.

however, it becomes, as an exercise of introspection, a key to the understanding of others and thereby to their direction in the way of virtue. In his own measure and degree, as he is faithful to the lessons of the *Imitation* will the novice verify in his own person¹ this estimate pronounced on its author:

“He probed the human heart to its lowest depths and its inmost folds; he searched intentions and motives and found self lurking in the purest; he explored the windings of human folly and human misery and discovered them to proceed from self-love and self-gratification. But this author does not simply lay bare the sores and wounds of poor bleeding human nature. He also prescribes the remedy. And none need go away unhelped. For the footsore who are weary with treading the sharp stones and piercing thorns on the highways and by-ways of life; for the heart aching with pain and disappointment and crushed with a weight of tribulations; for the intellect parched with thirsting after the fountain of true knowledge; for the soul living in aridity and dryness of spirit; for the sinner immersed in the mire of sin and iniquity, and the saint earnestly toiling up the hill of perfection—for all he prescribes a balm that heals, and to all does he show the road that leads to the Life and the Light.”²

2. There is another daily exercise of the novice that emphasizes the individual aspect of the method used in the novitiate. This is meditation, or mental prayer—a sustained interior exercise in which the soul applies itself to God. Its subject-matter includes all the truths of divine faith; all the virtues becoming the man, the Christian, and the religious; all the maxims taught by our Lord in the Gospel. This is, so to say, the curriculum of meditation. Its aim is first the sincere amend-

¹ Cf. Baldwin, *The Individual and Society*, pp. 14-18; 23-26.

² Brother Azarias, *op. cit.*, pp. 123, 124.

ment of the life of the novice, and then the complete reformation of his character after the model set by Jesus Christ. Its spirit is therefore the spirit of the Saviour, the spirit of faith; for Scripture assures us that "the just man liveth by faith."¹ In its method it either directly or indirectly utilizes all the powers of the mind. We should then *à priori* be inclined to look upon it as a great means of mental and spiritual development. And such it really is when entered upon with due preparation and prosecuted with unwearying diligence. Preparation for it is both proximate and remote. The remote preparation consists in living the life of faith, in guiding one's conduct by the principles of the Gospel; the proximate preparation consists in acts of faith in God's presence. For this purpose "spiritual reading" is most effective. Besides the Bible and the *Imitation*, which we have already mentioned,² the lives of the saints both of the Church in general and his order in particular, and treatises on the virtues of the Christian and the religious life, are especially recommended to the novice. But he is to read these books in the spirit in which he reads the Office—reverently, attentively, piously ('digne, attente, devote'). Here is a practical exercise in apperception which he is called upon to perform daily. Lest his interest should wane or his affection grow slack, he is to place himself in a sympathetic attitude when he begins to read. Every teacher will appreciate the sound psychology of this advice.

¹ Rom. i, 17.

² See Art. III, "Curriculum of Novitiate."

"Before reading, place yourself in the presence of God; say some short prayer to obtain light to understand, and grace to practise what you will read. Never read through curiosity, and do not read hurriedly; stop occasionally to relish your reading; examine what prevents you from practising what you read. Read your spiritual book as you would a letter sent by our divine Lord to make known His holy will."

It is in these terms that St. John Baptist de la Salle ¹ gives counsel to each of his religious. Again he asks:

"What fruit do you derive therefrom? What difficulties do you experience? What obstacles do you put in the way? . . . Carefully distinguish between reading for purposes of study and spiritual reading, and see whether you observe the distinction."²

Why this insistence on the method of spiritual reading? Why this effort to awaken interest? Because it is through its strong appeal to the emotions that spiritual reading becomes an effective aid to mental prayer. The whole purpose of meditation is to promote the ampler development of the spiritual life. Mere knowledge of revealed truth is not sufficient to attain this end. It must be reinforced by strong motives. Professor Wundt writes:³

"Those combinations of ideas and feelings, which in our subjective apprehension of the volition are the immediate antecedents of the act, are called *motives* of volition. Every motive may be divided into an ideational and an affective component. The first we may call the *moving reason*, the second the *impelling force* of action. When a beast of prey seizes his victim, the moving reason is the sight of the same, the impelling force may be either

¹ *Collection of Short Treatises*, p. 136.

² *Id.*, pp. 202, 203.

³ *Grundriss der Psychologie (Outlines of Psychology)*, tr. C. H. Judd, pp. 185, 186.

the unpleasurable feeling of hunger or the race-hate aroused by the sight. The reason for a criminal murder may be theft, removal of an enemy, or some such idea; the impelling force the feeling of want, hate, revenge, or envy."

With him Cardinal Newman agrees in the following passage, which further suggests how meditation can be an "interior occupation":

"Assent, however strong, and accorded to images however vivid, is not therefore necessarily practical. Strictly speaking, it is not imagination that causes action, but hope and fear, likes and dislikes, appetite, passion, affection, the stirrings of selfishness and self-love. What imagination does for us is to find a means of stimulating those motive powers, and it does so by providing a supply of objects strong enough to stimulate them. The thought of honor, glory, duty, self-aggrandizement, gain, or on the other hand of Divine Goodness, future reward, eternal life, perseveringly dwelt upon, leads us along a course of action corresponding to itself, but only in case there be that in our minds which is congenial to it."¹

Spiritual reading helps to furnish thoughts that are "congenial" to the divine attributes. Imagination pictures their concrete setting in the life and conduct of our Lord while on earth. We thrill with gratitude for His loving mercy, with sympathy for His suffering, with horror for sin that hounded Him to death. Meditation is an exercise of living faith. Such faith is, according to Cardinal Newman, a twofold experience.²

"It is an imaginative experience, realizing religious truths and picturing them with precise details. It is an affective experience, vivifying these images and their interior perceptions with all the sap of religious sentiment. Such reasoning as there is, is almost

¹ *Grammar of Assent*, pp. 79, 80.

² *Id.*, Chap. IX.

wholly implicit . . . and belongs to the *illative sense*. . . . Note how this analysis is verified exactly in the spirit of faith and in the active piety which are the special source of our religious experiences. Here in particular we discover the profound psychology of the classic procedures of Christian mysticism as also of its exercises, whether individual or collective. We may regard the Manresan, the Sulpitian and other methods of meditation and mental prayer as methods of detailed 'realization' of general dogmas.¹ This reveals to view the whole mechanism and finality of the 'preludes,' the 'application of the senses,' and of the 'affections and resolutions.' Nothing is easier than to sketch here appropriate illustrations from the 'Grammar of Assent.' Take the celebrated meditation on the 'Two Standards.' Express it in Newman's terms. First 'realize' the two camps with their respective captains, their activity, etc. This is an imaginative experience. After this, or even at the same time, try to 'realize' the anti-Christian sentiments of anger and hatred, the Christian sentiments of love, devotedness, etc. Apply these reflections to yourself; excite yourself to charity, self-denial, etc. This gives affective experience. Personal arguments drawn from your needs and tendencies, from your inmost desires of salvation and sanctification, strengthen and orientate these 'realizations.' The conclusion [resolution of the meditation] should spring from this interior activity: it cannot fail to be a deeper realization of the supernatural life, marked at present by acts of faith and love, and by protestations of fidelity, in which all your powers co-operate; and guaranteed for the future by strong resolutions. From beginning to end you are occupied with the dynamic force of 'real' assents."²

As the examens are daily exercises for the development of self-mastery, so meditation is (a) a learning process of an excellent kind: it unfolds the inner mean-

¹ See also St. John Baptist de la Salle's *Explanation of the Method of Mental Prayer*.

² E. Baudin, "La philosophie de la Foi chez Newman," *Revue de Philosophie* (Sept., 1906), pp. 262, 263. "Real" and "realization" are to be understood in the sense defined by Cardinal Newman in "Grammar of Assent."

ing of the truths of faith. It is (b) a lesson in motivation, since it prompts the novice to follow the example of the Great Teacher. It is (c) a habit-builder, since it trains to ways of righteousness and sanctity. It is (d) a valuable exercise in thinking. Professor Dewey¹ and others maintain that we really think only when we have a definite problem to solve, for which our ordinary habits of thinking and acting prove or seem inadequate. Now, the novice finds this problem set him in meditation: "Why is it that I have not acted, do not act, as my Saviour and the saints have done in like circumstances? What are the obstacles? How shall I remove them? What are my present resources?"

Viewed in its individual aspect, the method of the novitiate is a dynamic factor in forming the personality of the novice.

II.—But the method has likewise its social value.

This also bears a two-fold character. The novice comes into intimate personal relations with (1) his superiors, and (2) his fellow-novices.

1. The novice master gives him instruction, counsel, and commands. On his part the novice is bound to obey. By his entrance into the novitiate he has proclaimed his desire and his intention to renounce material goods by the vow of poverty, to perfect his control over his body by the vow of chastity. Throughout all the period of his probation he must be exercised in obedience; for obedience is the characteristic vow and virtue of the

¹ Cf. *How We Think*, p. 205; also Colvin and Bagley, *op. cit.* Chap. II; and "Thought" in Monroe's *Cyclopedia of Education*.

religious. Without obedience no solidarity is possible. Obedience is the perfection of self-mastery. It is the attribute of a strong man, a man of character. Holy Writ assures us that its practice brings victory.¹

2. The social life of the novice is also developed by the action of his fellow-religious. They warn him charitably of his defects; this is the exercise of "fraternal correction." They share together their meals, their recreations, and their studies. From day to day he finds his personal views and desires taking on the color of the group of which he has become a member. He becomes more closely identified with the order in spirit and aim and method. The very change of name which is customary in many orders and congregations when the novice is first clothed with the religious habit² is but one expression of this community of sentiment. Like the first Christians, the members of a religious institute should have but one heart and one soul.³

Article V.—The Spirit of the Novitiate.

Detachment from worldly goods, subjection of the flesh to the spirit, submission of the will to lawful authority, and all for God's sake—these must characterize the true novice. What is the principle that shall give life and sustenance to these virtues? It is the spirit of faith, as revealed in the New Testament. It includes an attitude and a habit. As an attitude it inspires the

¹ Prov. xxi, 28.

² Cf. Heimbucher, *op. cit.* p. 21.

³ Acts iv, 32.

novice to look at all things from God's point of view as clearly expressed in the Gospel maxims. As a habit it has an active and a passive reference. In its active aspect it prompts the novice to do all his actions to promote God's glory, to fulfill the divine will.¹ Taken in its passive sense it inclines him to accept all the blessings and the ills of his life and state as coming directly or indirectly from his Creator. Sustained by the word of Scripture: "To them that love God, all things work together unto good,"² he endeavors to advance in ways of inward peace and spiritual joy.³

The immediate effect of this spirit of faith operating in the novice is a quickening of his desire to prepare worthily for his profession as a religious. If, as Herbert Spencer maintained,⁴ education is "preparation for complete living," the novitiate must train the novice for complete living as a religious, for the proper fulfillment of the duties imposed by the "state of perfection."⁵ Self-examination and self-mastery must be completed by self-realization. This can be accomplished only through sacrifice; and the sacrifice must be complete; it must be a holocaust. To this end three means

¹ 1 Cor. x, 31.

² Rom. viii, 28.

³ St. John Baptist de la Salle gives his Brothers three reasons for acting from motives of faith: 1. Because actions otherwise of little worth are thus made Christian; 2. Because this is the chief means of sanctifying them; 3. Because we thus participate in the dispositions in which our divine Lord performed His actions.—*Collection of Short Treatises*, p. 117.

⁴ *Education*, p. 30.

⁵ Cf. St. Thomas (tr. Procter), *The Religious State*, p. 3.

are indispensable, according to St. Thomas, who but expresses in this matter the mind of the Church.

"The things to be first given up are those least closely united to ourselves. Therefore, the renunciation of material possessions, which are extrinsic to our nature, must be our first step on the road to perfection. The next objects to be sacrificed will be those which are united to our nature by a certain communion and necessary affinity. . . . Now, amongst all relationships the conjugal tie does, more than any other, engross men's hearts. . . . Hence, they who are aiming at perfection must, above all things, avoid the bond of marriage, which, in a pre-eminent degree, entangles men in earthly concerns. . . . Therefore, the second means whereby a man may be more free to devote himself to God, and to cleave more perfectly to Him, is by the observance of perpetual chastity. But continence possesses the further advantage of affording a peculiar facility to the acquirement of perfection. For the soul is hindered in its free access to God not only by the love of exterior things, but much more by force of interior passions."¹

"It is not only necessary for the perfection of charity that a man should sacrifice his exterior possessions; he must also, in a certain sense, relinquish himself. . . . This practice of salutary self-abnegation and charitable self-hatred is, in part, necessary for all men in order to salvation, and is partly a point of perfection. . . . It is in the nature of divine love that he who loves should belong, not to himself, but to the one beloved. It is necessary, therefore, that self-abnegation and self-hatred be proportionate to the degree of divine love existing in an individual soul. It is essential to salvation that a man should love God to such a degree as to make Him his end, and to do nothing which he believes to be opposed to the Divine love. Consequently, self-hatred and self-denial are necessary for salvation. . . . But in order to attain perfection, we must further, for the love of God, sacrifice what we might lawfully use, in order thus to be more free to devote ourselves to Him. It follows, therefore, that self-hatred and self-denial pertain to perfection. . . . Now, the more dearly a thing is loved according to nature, the more

¹ Op. cit., pp. 26-28.

perfect it is to despise it for the sake of Christ. Nothing is dearer to any man than the freedom of his will. . . . Just, therefore, as a person who relinquishes his wealth and leaves those to whom he is bound by natural ties, denies these things and persons; so, he who renounces his own will, which makes him master, does truly deny himself. . . . [Religious] make a complete sacrifice of their own will for the love of God, submitting themselves to another by the vow of obedience, of which virtue Christ has given as a sublime example.”¹

Since the religious life is, according to St. Thomas, “the state of perfection,” those who profess it are bound to take the most perfect means of reaching perfection. Hence he adds:

“The vow which, of all the three religious vows, belongs most peculiarly to the religious life, is that of obedience. . . . Now, since the body is worth more than material goods, the vow of chastity is superior in merit to that of poverty, but the vow of obedience is of more value than either of the other two. . . . Again, the vow of obedience is more universal than that of either poverty or chastity, and hence it includes them both.”²

Such, then, is the character of the holocaust which the novice is preparing to offer. And just as the work of educating the child joins two factors, viz., his native instincts, on the one hand, and proper intellectual and moral development on the other, so too the training of the novice is a work in which his native endowments are corrected and refined and fructified by the action of divine grace. In proportion as he freely and fully responds to his vocation does he advance in the “way of perfection.”

¹ Id., pp. 41-46.

² Id., pp. 51, 52.

"Just as in genius one part must be ascribed to the faculties of the man and another to a superior element which the pagans called destiny, but Christians would designate by the name of vocation; so sanctity also is made up of two elements which, although they compenetrates, may yet be distinguished; viz., the call of God and the effort of man."¹

To strengthen his spirit of faith together with its expression in the spirit of sacrifice, therefore, the novice makes use of both natural and supernatural means. He may take courage from the words of the great Faraday:

*"I will simply express my strong belief that that point of self-education which consists in teaching the mind to resist its desires and inclinations, until they are proved to be right, is the most important of all, not only in things of natural philosophy, but in every department of daily life."*²

A like thought is expressed in a recent work of pedagogy:

"No conception of modern [?] pedagogy is truer to fact or safer in principle than this, that the vital function of public schooling is to raise the level of society in conduct and ideals. This is done, primarily, by improving the individual and for his individual need; but for the common good also."³

The novice, therefore, holds fast to divine faith, the root of perfection. He gives real practical assent

¹ P. Chauvin, O. S. B., *Qu'est-ce qu'un Saint?* p. 23.

² Lecture delivered at the Royal Institution of Great Britain, "Observations on the Education of the Judgment," p. 205; in *The Culture Demanded by Modern Life* (ed. E. L. Youmans).

³ Boone, *Science of Education*, p. 342.

to the words of Cardinal Newman: "He who begins with faith will end in unspotted and entire holiness."¹ Because his faith is living, he is faithful to his spiritual exercises, especially to mental prayer. When he finds sacrifice difficult, he recalls the Saviour's promise: "Be thou faithful until death, and I will give thee the crown of life."² He becomes daily more adept in the great process of education; viz., the substitution of remote and spiritual ends, for those which are present and sensible. He thus attains to a fuller perception of the real values of life. He appreciates these words uttered by the President of Bowdoin College, and realizes their truth by service of others for God's sake:

"You can never be placed in circumstances so unfavorable, you can never be brought in contact with a person so mean and hateful, that this devotion to the loving will of God as applied to those circumstances and that person will not give you strength to do the right, true, noble, loving act, and so to overcome evil with good."³

We may sum up this article in the following conclusion: The spirit of the novitiate is the spirit of faith. Its effect is to produce a spirit of diligent preparation for the three religious vows, poverty, chastity, and obedience. Though all three demand sacrifice, obedience requires complete immolation of self. It is therefore the crowning act of devotion to God's service. It

¹ *Plain and Parochial Sermons*, Vol. V, p. 159.

² Apoc. ii, 10.

³ W. DeWitt Hyde, *The College Man and the College Woman*, p. 147.

is also, according to the teaching of the Saviour Himself, the indispensable condition of a fruitful life.

"Unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit."¹

Moreover the novice is constantly profiting by the good example of his associates. The natural value of such a stimulus has been a subject of study for many psychologists and sociologists in recent years. Thus Camille Bos writes:

"A man's belief is not merely his work; it is also in part determined by social influence. In return, when once this belief has been established, it will not be limited in its effects to the individual who affirms it; it will also react upon others. . . . This reinforcement will be all the greater, the more uniformity of belief there is among the individuals."²

With increased certitude as well as with fresh delight does the novice turn from such passages to the panegyric of divine faith which he reads in the eleventh chapter of the Epistle to the Hebrews. As the one God is the author of both nature and grace, and "grace presupposes nature," so the novice entertains no doubt that loyalty to the principles of divine faith will multiply and enrich the efficacy of even human faith. With the Apostles he prays to the "Author and Finisher of faith":³ O Lord, "increase our faith."⁴

¹ John xii, 24, 25.

² "La Portée Sociale de la Croyancé," *Revue Philosophique*, Vol. XLVI, p. 293.

³ Heb. xii, 2.

⁴ Luke xvii, 5.

Article VI.—Limitations of the Novitiate.

These limitations may be grouped under two heads, although, by a kind of spiritual osmosis, they tend to compenetrates; viz., such as are predominantly individual and such as are predominantly social.

1. Such limitations as concern the individual novice may affect him (a) as Christian, (b) as candidate for a given order.

(a) Only Catholics may be novices. As we have already seen, this restriction is, according to the admission of Camille Bos,¹ a decided advantage, since uniformity of faith in the members of a group tends naturally to increase the efficiency of the group. Moreover, if a postulant were to be notably lacking in the Christian spirit or in an earnest will to acquire it, he would be manifestly unfit for the novitiate, since it is the function of the novitiate to train for the state of "religious perfection." The principle of development, which plays so vital a part in the educational psychology of our age, demands now as ever that the less perfect precede the more perfect. The postulant must therefore have given proof of his firm will to keep the commandments before he can be allowed to bind himself to the observance of the Gospel counsels. Our Lord Himself has sanctioned this course. It was only after the young man had assured Him that he had kept all the commandments from his early years, that the Saviour said to him: "If thou wilt be perfect, go, sell

¹ See p. 63, above.

what thou hast and give to the poor . . .; and come, follow Me.”¹

(b) Besides these general conditions, there may be others arising from the special mission of the order into which the candidate seeks admission. St. Benedict Joseph Labre possessed not only the ordinary virtues of a good Christian, but many of the traits which distinguish the saint when he sought entrance into the religious life. But though his holiness was beyond question, the superiors deemed him an unsuitable subject. The novice must be capable of adjusting himself to the life and the work of the order.

2. In its social aspect the novitiate calls for the “common life,” which, says Heimbucher, “is strictly prescribed in all congregations.”² If the candidate shows lack of adaptability to this requirement, he is assumed not to possess a religious vocation. By the Normæ (regulations) of 1901 the Holy See reserves to itself the right of dispensing from the disability of age, a candidate under fifteen years or over thirty, who seeks admission to the novitiate of a religious ‘congregation.’ This restriction has bearings that are both psychological and sociological. Candidates who have not attained their fifteenth year belong to the early adolescent period and often lack the maturity of judgment requisite in a novice; while those who are over

¹ Matt. xix, 21.

² Streng ist in allen Kongregationen das gemeinsame Leben vorgeschrieben.” *Op. cit.*, p. 37. On the eremitical life, see Heimbucher, *op. cit.*, pp. 41 ff.

thirty are wanting in mental plasticity and have become "set" in their ways. They have passed the limit that Professor James¹ fixed for "old fogeyism." The average novice must break old habits and form new ones. He is counselled to make a general confession of the sins of his whole life soon after his entrance into the novitiate. Seeing his own many faults and failings as contrasted with God's generous favors to him, he is moved to profound sorrow for all that is evil in his past life, and to firm resolutions of amendment. This is the phenomenon known as "conversion,"² the beginning of the novice's "first fervor." Under the impulse of deep emotion like this, together with the remarkable change in his environment, old habits may be inhibited with relative ease by the substitution of the newer and nobler activities subserved by regular observance.

On its sociological side this restriction as to age is a natural precaution to secure peace, good-will, and hearty co-operation among the novices—all these dispositions being correlative in the order of nature to the operation of divine charity in the realm of grace.

But the social aspect of the novitiate is expressed also in the formal acceptance of the candidate by the order; for this act is a contract drawn between the

¹ *Principles of Psychology*, Vol. II, p. 110. See also Halleck, *Education of the Central Nervous System*, Chaps. II, III.

² Cf. Starbuck, *Psychology of Religious Experience*, Chaps. II-XIII. Cf. H. Brémond (tr. H. C. Corrance), *The Mystery of Newman*, pp. 177-195. The "Confessions" of St. Augustine is classic.

novice and his religious superiors as representing the order. It entails on the novice the subordination of his ideals and purposes to those for which his society lives and labors. Hence it is that he is now limited, or his activity is defined, by the aim, the curriculum, the method, and the spirit of the order whose novitiate he has entered. According to a decree of the Council of Trent, the novitiate must last for a minimum period of one year, which may, however, be extended to two or three years. By fixing the minimum age of religious profession at sixteen, the same Council virtually placed the age requirement for the admission of a novice to an 'order' at fifteen or at fourteen years.

3. (a) The limitations of the novitiate may be considered also with reference to some of the great aims proposed for the educative process. Prominent among these is knowledge. The knowledge required for admission to the novitiate is first, all that is required by the profession of the Christian faith or is in consonance with that profession. In the next place, it is determined by the special works of charity for one's neighbor which constitute the peculiar function of the order. Aptness to acquire the necessary knowledge is a qualification which every candidate must possess.

(b) Moral development, or good character, we have seen to be a fundamental requirement in every teacher, in every normal school student. It is doubly requisite in the novice, since he is preparing to embrace a life of perfection. Were he to lack this qualification he could not be even a good Christian. Herbart went so

far as to maintain that the "term virtue expressed the whole function of education."¹

(c) To be equipped to labor with great effectiveness for souls, the novice needs that social grace which we call "culture." For entrance into the novitiate this is not indeed indispensable. By cherishing fidelity to the religious exercises and by developing that spirit of faith which reveals to him in every neighbor a member of Christ's mystical body, the novice will acquire a real vital culture. For true culture is not merely "acquaintance with the best that has been known and said," as Matthew Arnold thought, nor even "the disinterested endeavor after man's perfection," as he also surmised.² It includes also that special charm which comes from possessing the spirit of Him who drew all things to Himself.³

4. To certain minds the most serious limitations of the novitiate, arise from the vows of religion for which the novitiate prepares. Rosenkranz⁴ goes so far as to charge those who make such vows with going directly counter to the religion which they profess:

"Christian monachism . . . in merely renouncing the world by the three religious vows instead of conquering it and gaining

¹ Lange and De Garmo, *Herbart's Outlines of Educational Doctrine*, p. 17.

² *Culture and Anarchy*, Preface, p. xxxiv.

³ John xii, 32. See also Newman's "Idea of a Saint" in *Discourses Addressed to Mixed Congregations*, pp. 94, 95; Dr. Shields, *Psychology of Education*, Lesson XXIV.

⁴ *Philosophy of Education* (tr. A. C. Brackett), p. 254; International Science Series.

possession of it, . . . contradicts the very principle of Christianity."

Is this indictment true? Let us weigh the testimony of an acknowledged authority:

"The full and permanent resignation of that which for the majority of men makes life desirable, has a power of attraction only for the rarest natures, and for this very reason the ascetic type will never lose its honorable position among the people, but will be newly produced and newly honored in every age; and it is not the most enlightened but the darkest ages of history in which men so forget their own deeply hidden yearning for spiritual freedom that they fail to recognize those who overcome the world as social assets of the first rank. . . . The radicalism and individualism of our age has not the faintest idea how deeply all the victories of personal freedom over the omnipotence of the State, or the so-called rights of men, are linked up with this much scorned retirement from the world, which has brought personality to its highest concentration and raised spiritual life above all other aims. It was doubtless the fervor and intensity with which whole groups of individuals left domestic and social life in order to come entirely to themselves, which first made men conscious, in the most impressive manner, that man has a right to himself—that there is a holiness of inner life and effort, in which society and the State have no right to interfere. . . . Thus these ascetic institutions, on closer study, reveal themselves as a most powerful support for everything which one may call *character*, and a pillar of that great and true resistance to all that is merely tangible and useful, upon which, ultimately, everything depends which makes life worth living and lends men real power over material things."¹

There is the great law of charity formulated by our Saviour: "I give you a new commandment that you love one another as I have loved you,"² illustrated in

¹ Foerster, *Marriage and the Sex Problem*, pp. 142-145.

² John xiii, 34.

the parable of the Good Samaritan,¹ confirmed by divine example,² and sanctioned by the sentence which the great Judge is to pronounce on the last day.³

A more violent attack than that of Professor Rosenkranz comes from Sir Francis Galton.⁴ It is directed against a doctrine taught explicitly and emphatically by Christ Himself, a doctrine that is fundamental in the religious life:

"The long period of the dark ages under which Europe has lain is due, I believe in a very considerable degree,⁵ to the celibacy enjoined by religious orders on their votaries [sic]. Whenever a man or a woman was possessed of a gentle nature that fitted him or her to deeds of charity, to meditation, to literature, or to art, the social condition of the time was such that they had no refuge elsewhere than in the bosom of the Church. But the Church chose [sic] to preach and exact celibacy. The consequence was that these gentle natures had no continuance, and thus, by a policy so singularly unwise and suicidal that I am

¹ Luke x, 25-27.

² John xiii, 15.

³ Matt. xxv, 31-46.

⁴ *Hereditary Genius*, pp. 357, 358. Sir Francis Galton is the "father of modern eugenics." It is pertinent to recall the words of the late T. J. Gerrard, S. J. ("Eugenics," Vol. XVI, *Catholic Encyclopedia*): "The root difference between Catholic teaching and that of modern eugenics is that the one places the final end of man in eternal life, whilst the other places it in civic worth. The effectual difference is that the Church makes bodily and mental culture subservient to morality, whilst modern eugenics makes morality subservient to bodily and mental culture. . . . Moreover, since the most necessary and most difficult eugenic reforms consist in the control of the sex appetite, the practice of celibacy is an important factor in race culture. It is the standing example of a Divinely aided will holding the sensual passion in check."

⁵ One may be pardoned for dissenting from the author's punctuation here,

hardly able to speak of it without impatience, the Church brutalized the breed of our forefathers. She acted precisely as if she had aimed at selecting the rudest portion of the community to be, alone, the parents of future generations. She practised the arts which breeders would use, who aimed at creating ferocious, currish, and stupid natures. No wonder that club-law prevailed over Europe; the wonder rather is that enough good remained in the veins of Europeans to enable their race to rise¹ to its present very moderate level of natural [sic] morality."

Were these words to be taken at their face value, education as a real institution of society would be impossible. It would exist only as the idle dream of a philosopher, if indeed a philosopher could be found under such conditions. But there is another side to be considered.

"Now, the noblest works for the good of others in which man can be engaged fall under these three classes: that of maintaining and propagating religion; that of forming the human character by education; that of administering to human infirmities by acts of mercy. And the evidence of history, by induction from many times and countries, is this, that wherever the Virginal Life does not exist as an institution, these works, if pursued, are only pursued as a profession. They may be followed with much zeal and ability, and even with considerable success; but still it will be as a means of livelihood, not for the sake of others, but for the sake of self. Remuneration in some shape will be their motive power. And no less does it follow, from the evidence of history, that where the Virginal Life is cultivated, and exhibits itself in various institutions, it will throw itself especially upon these three classes of works. The dedication and sacrifice which lie at the root of it will communicate themselves to these works, as conducted by it, will give to them a high and superhuman character, a power of attraction over the hearts of men, which

¹ The student of logic may find it difficult to conceive how, in view of Galton's *premises*, they could *rise* at all. The author is covertly admitting the influence of another factor than heredity.

come from that divine Original of sacrifice, whose signet is the Virginal Life. And in this case no human remuneration will be the spring of these works; neither praise, nor power, nor wealth, nor pleasure will call them forth or reward them. Rather they will flourish amid poverty, self-denial, and humility, in those who exercise them, and be the fruit not of political economy, but of charity.”¹

Even Sir Francis Galton seems to have had a glimpse of the natural aspect of this truth, for he confesses:

“A man who has no children is likely to do more for his profession and to devote himself more thoroughly to the good of the public than if he had them. A very gifted man will almost always rise, as I believe, to eminence; but if he is handicapped with the weight of a wife and children in the race of life, he cannot be expected to keep as much in the front as if he were single.”²

Another quotation may be given in answer to the objection raised by Rosenkranz:

“A great Christian writer, who stood between the old pagan world and the new society which was taking its place, and who was equally familiar with both, made, near the end of the fourth century, the following observation: ‘The Greeks have had some men, though it was but few, among them, who, by force of philosophy, came to despise riches; and some too who could control the irascible part of man; but the flower of Virginité was nowhere to be found among them. Here they always gave precedence to us, confessing that to succeed in such a thing was to be superior to nature and more than man. Hence their profound admiration for the whole Christian people. The Christian host derived its chief luster from this portion of its ranks.’”³

¹ T. W. Allies, op. cit., pp. 380, 381.

² Op. cit., p. 330.

³ St. John Chrysostom, Vol. XLVIII, p. 533, “De Virginitate,” *Patrologia Graeca*. The translation of *De Virginitate* is omitted from “Select Library of Nicene and Post-Nicene Fathers.” See comment in *American Ecclesiastical Review*, Vol. XXIV, p. 210 (Feb., 1901).

⁴ T. W. Allies, op. cit., pp. 381, 382.

As to obedience, it will suffice to note that the realization of the highest ideal officially proposed to the public school, viz., social service, is impossible without respect for lawfully constituted authority. This is the natural value of obedience. Father Faber sketches its supernatural significance in the following words:

"Monks and nuns have given up their liberty by the heroism of the vows. . . . Theirs is a glorious captivity, in which supernatural charity has bound them hand and foot, and handed them over to the arms of their Creator. They have used the original liberty He gave them in the grandest of ways, by voluntarily surrendering it."¹

Article VII.—Summary.

The novitiate is a period (1) of preparation, (2) for the "religious life," which, in the words of St. Thomas, is (3) a "state of perfection." The novice, by appropriate spiritual exercises of prayer and self-denial, as also by acts of Christian charity, must develop the habits that become him as (1) creature, (2) man, (3) Christian, and (4) religious. To prepare for his "profession" as religious he practices self-examination and seeks by mental prayer to model his life after that of his divine Exemplar. In proportion as he becomes more thoroughly imbued with the principles of the religious life in general and with the aims of his own order in particular does he surrender private interests under the great socializing influence of Christian charity, the flower of Christian faith.

¹ *The Creator and the Creature*, p. 38.

CHAPTER III.

THE PERSONALITY OF THE TEACHER.

Article I.—What is Personality?

The thought and the culture of the modern world are deeply indebted to the Catholic Church for presenting to her members the idea of personality and for demanding of them conduct befitting their dignity. Of both these moral elements—the idea and its expression in behavior—had the pagan world lost its sense long before the coming of Christianity. The result was inevitably a depolarization of man's spiritual life.¹

"And so the ignorance which divested God of His creative power, by the same stroke divested man of his personality. In Greek and Roman philosophy man had not only ceased to be a creature, being conceived either as an emanation of the world-soul eternally transfused through material forms from generation to generation, or as a product of the earth's slime warmed into life by the sun's heat; but likewise, emanation or production as he was accounted like all other living things, he could hardly in his short transit through the world be held to have a personal subsistence: or if this be allowed him, it must be allowed to all other living things, and at the same time was deprived of all moral value, being utterly extinguished at death by resumption into the world-soul.

"It is but a part of the same error as to the divine nature, that the notion of a divine providence observing and directing the course of the world, rewarding or punishing the actions of men, had likewise been lost."²

¹ See also above, p. 42.

² T. W. Allies, *op. cit.*, pp. 87, 88.

With the concept of God's personality perished also the consciousness of man as a person; for man is made in the image and likeness of God.¹ When paganism, to use the words of Scripture, "had corrupted its way upon the earth,"² it proceeded to conceive its gods in the image and likeness of man. With such a lowering of ideals and perversion of fundamental relationships, true progress became impossible. Whenever and wherever, in the last twenty centuries, like conditions have been reproduced, like results have followed. When the mental vision of God's unity and personality becomes darkened, then man's worth depreciates in the estimate of the community. So it comes to pass that in the world of labor he is no longer a moral agent; he is merely an economic factor. Even in the school the child ceases to be a concrete intelligence dowered with the promise and potency of undying life; he is relegated to the ranks of the social group and, in so far, is only one of many. We might say, then, that the history, not of religion only, but of philosophy also, has "personality" for its central theme. Consequently no system of education can be right in its conception or genuinely beneficial in its application unless it includes a correct interpretation of personality.

As is suggested by its derivation, the term 'person'³

¹ Gen. i, 26.

² Ibid. vi, 12.

³ From the Latin *per* and *sono*, *sonare*, signifying to "sound" or "utter through," i. e., through the opening for the mouth. It was at first thought that these masks were intended simply to remind those attending the play that the actors were representing *other*

primarily designated the mask worn by the actors in the old Greek and Roman plays. Then it came to signify the player who wore the mask. Finally, since "all the world's a stage," it attained its present meaning. It is a matter of some cultural interest to note that in Chaucer's day the priest was the most important person in the community, whence he was called the "parson."¹ From the Christian viewpoint it is still true that only religion as the guiding principle of man's theory and practice, can develop in him the real dignity of personality. The nature of personality St. Thomas Aquinas has attempted to explain,² and to his definition we now turn.

Taking Boethius' description of person as "an individual substance of a rational," or intelligent, "nature," he expands it into this form: A "person" is "a complete substance having an intellectual nature, subsisting by itself and apart from other substances." He designates person as "substance" to distinguish it from "real accident"; that is, from a mere quality, modification, or process. It is "complete," and is therefore different from either man's body or his soul, since it is superior to both. In the case of man it is actually "constituted" by the "union of body and soul." Because it "subsists by itself," it is ultimate master of its

characters than their own, that they were *impersonating* the *dramatis personæ*. Subsequently it was found that the funnel-shaped opening for the mouth helped the actor's voice to carry to a greater distance.

¹ "Parson" is only a variant, in pronunciation as in spelling, of the original "person." See also *Canterbury Tales*.

² *Summa Theologica*, III, q. 16, a. 2.

acts, and therefore cannot become a mere component of something else. The phrase "apart from other things" is used especially to distinguish the real concrete person from the 'idea of person,' which applies not to a determinant individual, but to each and every person as such.

According to the mind of St. Thomas, therefore, personality includes at least relative completeness of existence, perfection of activity, and distinction from others even of the same kind. It is a significant truth for the teacher that this completeness and this distinction—this development and this individuality—can be and should be, to a great extent, the work of education. Fortunately, when used without qualifying epithets, the term still possesses an honorable connotation.

Article II.—What Society Expects.

We have already seen¹ that "an ethical aim, specialized knowledge, and technical skill," together with "culture," are qualifications which every teacher should possess. But the greatest of all these is character. It is only the teacher of "character" that can develop "character" in his pupils. Now, genuine social service is impossible without the basic equipment of good character.

"To live according to nature, to follow one's own inclinations and interests, . . . no great effort is needed. . . . To overcome nature and instead to prepare for a life of ideals, to inhibit the personal desires and instead to learn to serve the higher purposes, indeed demands most serious and most systematic efforts.

¹ See p. 7, above.

"It is the teacher's task to make these efforts with all his best knowledge of mind and body, of social and of cultural values. Psychology and physiology, sociology and the subjects taught have to furnish him with the equipment for his great calling, but they all represent only the means, which are of no use until ethics has shown us the aims. Those means the teacher must master by study and knowledge, but those aims he must hold in his heart."¹

Hence Prof. H. H. Schroeder says bluntly:

"What education must aim at, therefore, is the building up of moral character; for it is only when those with whom we come in contact are possessed of such character that our interests are assured, as far as concerns our social environment."²

What society particularly asks of both teacher and pupil, what it demands as a result of the educative process, is social efficiency. This has been defined as "the ability to enter into a progressive social process and do one's part toward advancing the interests of the whole, while at the same time attaining the highest degree of realization of the self."³

"Efficient participation requires knowledge and technique. To be a good citizen of the state, one must have a knowledge of the purpose of government, of the machinery of his own government, and the nature of the social problems confronting the state. If one is to stand in right relations to the school and do his part as patron, taxpayer, or official, he requires a comprehension of the nature and aim of education and a knowledge of the organization

¹ Muensterberg, *Psychology and the Teacher*, pp. 76, 77. Cf. Dr. Adolf Matthias, *Praktische Pädagogik für höhere Lehranstalten*, Bd. II, p. 11: "Die Persönlichkeit nur gewinnen kann, wenn sie tüchtig in der Technik und Methodik des Berufs sich schult."

² *The Psychology of Conduct Applied to the Problem of Moral Education in the Public Schools*, p. 21.

³ Betts, op. cit., p. 245.

and functions of the school as the instrument of education. To enter successfully into a vocation, whether industrial, professional, or any other, the individual must have a concept of the place of work in human progress, and a particular knowledge of and technique in the vocation selected. Or, if one is to make fruitful use of the avocations, he must see the relation of avocations to development and efficiency, and learn the technique of the avocations chosen."¹

Yet although efficiency demands both knowledge and technical skill, what it really accomplishes will depend chiefly on "character," for character shares its own force with the other factors.²

"The power of an intense purpose to heighten the intellectual insight not only operates on the teacher, but also on those taught. . . . The first requisite is a supervisor whose soul is inspired with the sacredness of life. . . . In the replies of fifty-five college presidents and representative men to the question: 'What is the Best Thing College Does for a Man?' influence of personality everywhere predominates."³

One who has done great service for mankind, Karl von Baer, can therefore say with authority:

"What a man accomplishes in the course of his life depends mainly upon his character—more upon what he is than what he does."⁴

The reason is given by Professor Swift:

¹ Ibid., p. 246.

² Cf. the Scholastic axiom, "Bonum est diffusivum sui;" also the *Catechism of the Council of Trent* (Art. I, of the Creed): "God was impelled to create from no other motive than a desire to impart to creatures the riches of His bounty."

³ D. E. Phillips, "The Teaching Interest," in *Pedagogical Seminary*, Vol. VI, p. 242.

⁴ Quoted in Miall's *Thirty Years of Teaching*, p. 182.

"Character, which is only another name for the established will, is formed through ideals which have been consciously or unconsciously accepted as governing principles of action. And these ideals can become fixed only so far as they are acted upon."¹

Since society expects to find in its citizens good moral character, it therefore asks (1) that they be equipped with true and noble ideas; (2) that they make these ideas the principles of their conduct; (3) that they cultivate the emotions best adapted to transform these ideas into motives. For:

"Beyond heredity, and beyond environment, are those factors that determine motives: the things that prod us to capacity effort, that set us against the current of mere circumstances. These things are ideas, the stuff and substance of our knowledge, the results of our educational process. To realize the foolishness of evil, to understand the method of its avoidance, to know how to substitute for its indulgence a vigorous habit of healthful activity is, for all robust natures, already to will, and to *achieve*, good behavior."²

Article III.—What the Catholic Church Demands.

The connection between this article and the preceding one is clearly pointed out by Mgr. J. Guibert when he compares the demands made upon the teacher by God and by the State:³

¹ *Youth and the Race*, p. 126.

² Elliott Park Frost, "Habit Formation and Reformation," *Yale Review*, Oct., 1914, p. 147.

³ "La Société lui demande des hommes sains de corps et d'âme, des citoyens honnêtes et dévoués à la patrie: Dieu lui demande, en plus, des chrétiens fidèles à leur foi et des apôtres zélés pour la défense et l'extension de l'Eglise."—*Les Qualités de l'Éducateur*, p. 5. The author is Superior of the Seminary of the Catholic Institute (i. e., the Catholic University) of Paris.

"Society asks of him men sound of body and soul, citizens that are honest and patriotic. God asks, beside this, Christians that are true to their faith and apostles that are zealous for the defense and the expansion of the Church."

From this statement it would appear that the requisites sought by the Catholic Church, far from destroying or supplanting those insisted upon by the State, rather (1) complete them by adding other qualifications, and (2) transform them by animating them with a new spirit. We may therefore consider briefly the requirements that are special to the Catholic teacher. According to the authority just cited, they are two in number; for the teacher must "nourish his soul, and give his soul"; because, "in the measure in which he gives out his life, must he renew its vigor."¹

All teachers should be firmly convinced of three things:

(1) "The scope of their apostolate will be determined by their own personal worth; (2) their personal worth will be quickly drained unless it is fed and strengthened by personal culture; (3) personal culture is of obligation for all, and it is possible for all who have sufficient good will to economize their time and possess their souls in peace."

"What culture should the teacher acquire? All that may be for him a principle of life and a principle of action: his faith, his virtue, his knowledge."²

¹ "Tous ses devoirs se ramènent à deux: nourrir son âme, donner son âme, car, à mesure qu'il donne sa vie, il doit en renouveler la vigueur."—Id., p. 8.

² "Je voudrais que tous les maîtres fussent persuadés de trois choses: que la portée de leur apostolat sera en proportion de leur valeur; que cette valeur, fût-elle très grande aux débuts, sera vite épuisée si elle n'est entretenue et développée par la culture personnelle; que cette culture, obligatoire pour tous, est possible à

Faith is placed first. It directs the teacher in the choice of virtues to be cultivated; it determines his aim both in acquiring and in imparting knowledge, it vitalizes his method. It gives a broader outlook and a deeper inspiration.

"The Gospel did not create a new system of culture in opposition to that which it found in possession, but it introduced into the latter an essentially new circle of ideas, equally foreign to abstract indefiniteness and poetic exaggeration on the one hand, and to mere empty knowledge of the letter on the other. The former bore the baleful mark of antiquity; the latter, that of Jewish devotion to the letter of the law: while Christianity possesses a definite personal unity in Jesus Christ, the Alpha and Omega of the Gospel. Hence it is that Christianity exercised not a destructive but a constructive, influence on the culture with which, at its birth, it was brought face to face. By it the content of man's religious and moral conscience was corrected, broadened, completed, and elevated."¹

This estimate is confirmed by Dr. Pace, who inter-

tous pourvu qu'on ait assez de volonté pour économiser du temps et pour posséder son âme. Mais que devra cultiver le maître? Tout ce qui est en lui principe de vie et principe d'action: sa foi, sa vertu, son savoir."—Id., pp. 13, 14.

¹ Das Evangelium schuf nicht ein neues Bildungssystem in Opposition zu dem welches es als ein historisch gegebenes antraf, sondern es trat an dasselbe mit einem wesentlich neuen Ideenkreise heran, der ebenso fern war vom abstrakter Unbestimmtheit and poetischer Gestaltenüberfülle wie leerer Buchstabenkrämerei; das eine die unheilvolle Signatur der Antike, das andere die der jüdischen Schriftgelehrsamkeit, vielmehr eine ganz bestimmt persönliche Einheit besass, die das Alpha und Omega seines Evangeliums ist, Jesus Christus. Damit hat das Christentum eine nicht umstürzende, sondern eine gestaltende Macht auf die Bildung, welche es bei seinem Eintritt in die Welt antraf, geübt, dass es den Inhalt des religiös-sittlichen Bewusstseins berichtigte, erweiterte, ergänzte und erhöhte."—J. N. Brunner, *Katholische Religionslehre*, II, pp. 5, 6.

prets in a Christian sense Spencer's definition of education as "preparation for complete living:"¹

"It is just this completeness—in teaching all men, in harmonizing all truth, in elevating all relationships, and in leading the individual soul back to the Creator—that forms the essential characteristic of Christianity as an educational influence."²

Just as the exercise of faith presupposes reason, which examines and approves the grounds of faith, so the development of virtue implies a co-operation between grace and nature. As the teacher must have human faith,³ so must he cultivate human, or natural, virtues. Of these, besides the four cardinal virtues, which every man should possess, Mgr. Guibert would have the teacher excel in four:⁴ (1) sincerity, winning the confidence of others; (2) probity, respecting their rights; (3) delicacy, displaying the courtesy of the true gentleman;⁵ (4) strength of character, for the teacher must "be a man."⁶

Now, the Catholic Church teaches that our existence does not terminate with death, but that this earthly life is only a period of probation and training for life everlasting, just as the school prepares for social service here on earth. Consequently the Catholic

¹ See p. 58, above.

² *Catholic Encyclopedia*, "Education."

³ See above, pp. 26, 27.

⁴ *Op. cit.*, pp. 31-34.

⁵ Cf. Cardinal Newman's "Idea of a Gentleman" in *Idea of a University*, p. 208, together with Rev. Charles L. O'Donnell's explanation in the *Ave Maria*, Jan. 16, 1915, p. 73 f.

⁶ This list is in great accord with the "characteristics of the best teachers," *Pedagogical Seminary*, Vol. III, p. 413.

teacher must supplement his natural virtues with virtues that are supernatural. He must even develop his natural virtues from supernatural motives; in other words, he is to raise them to the plane of the supernatural. This gives a deeper significance to the words of Professor Miall:¹

"Everything falls into its right place as soon as we focus our minds upon the thing which really signifies—that is, upon life."

It also guards against the attitude which Professor McKenny deprecates:²

"Nine-tenths of the failures of life are due to a lack of devotion to the work in hand, to a vacillating, indifferent, flippant attitude, toward life. Such an attitude saps manhood."

The three theological virtues raise the Christian into intimate relationship with God: (1) faith does homage to His intelligence by accepting the revelations made by infinite Truth; (2) hope honors the divine goodness by trusting to secure the personal everlasting possession of the reward promised to man; (3) charity seeks intimate union with Him who has given us the law of love. But in addition to these spiritual habits, the Christian teacher must possess the supernatural virtues of humility, self-denial, and detachment;³ for these inhibit the three great obstacles to his complete success, viz., pride, self-gratification, and the craving for wealth. These virtues bring us to the very door of

¹ Op. cit., p. 217.

² *The Personality of the Teacher*, p. 74.

³ Guibert, op. cit., pp. 35-41.

the novitiate. The spirit of the typical Christian teacher is at one with the spirit of the typical novice.

Article IV.—What the Novitiate Offers.

1. The novitiate offers its members a practical course in the philosophy of life. It unfolds to the novice the significance of his existence and action (a) as creature, (b) as human being, (c) as Christian, (d) as religious. Each of these planes represents a stage of ascent; whence we may argue a certain measure of propriety in St. Thomas' designation of the religious life as a "state of perfection."¹

2. The novitiate gives training in (a) self-examination, (b) self-mastery (self-denial), and (c) self-realization. The first is a condition of understanding other minds. How wide may be its scope and how far-reaching its influence, is to be inferred from its splendid expression in Cardinal Newman's "Grammar of Assent."² The second qualification is a condition of directing and controlling others. The third is a condition of developing an effective personality.

3. The novitiate socializes its members. Together the novices partake of bodily food; together do they feast on the Bread from heaven that daily awaits them

¹ See above, pp. 30, 58.

² The student will find the *Indexed Synopsis of the Grammar of Assent*, by J. Toohey, S.J., a great help. Rev. Joseph Rickaby's *Index to the Works of Cardinal Newman* (Longmans, 1914) is even more valuable, since it extends to all the Cardinal's writings.

in the tabernacle. Together they share their joys and their labors. Together they recite the office in the name of the Church. Together do they day by day seek by meditation to assimilate the great truths of that faith whose tenets they may later strive to translate into the living deeds of their pupils.

4. The novitiate opens an excellent laboratory for experiments in habit-formation. The silence of the house, its seclusion from worldly concerns, but most of all, the retreat and general confession prescribed for the novice or recommended to him at the beginning of his career, break or weaken the chains of the past. His soul is borne onward by the tide of noble but controlled emotions. Regular observance brings with it endless opportunity of practising the acts whose repetition helps to build habit. The spirit of faith guards the novice's fervor against that routine which would either render the formation of habit impossible or weaken its efficacy or mar its purpose.

5. Since, according to the principles of sound method, the study of the philosophy of education should precede that of the psychology of education,¹ the novitiate is justified in making its curriculum consist chiefly of the meaning and value of life. It thus sets a standard of values. That standard places religious and ethical aims above the theories and estimates offered by physiology, psychology, and sociology.² Does the history of religious orders ratify the

¹ Cf. Ruediger, *op. cit.*, p. 11.

² Cf. Muensterberg, *ibid.*

appraisal made by the novitiate? Let us ponder the words of Dr. Heimbucher:

"The monks carried the banner of *culture* and *civilization* to the distant regions of the earth. They were the apostles of *Christianity*, not only in the West, but also in Asia and in the newly discovered regions of the globe. Their foundations opened the way for the cultivation of the soil, for the laying out of colonies, villages, and towns. The monks cleared forests, drained swamps and planted them, controlled rivers, recovered fruitful land by the building of dams, gave an impetus to cattle-raising, to agriculture and industry, and trained in these pursuits the colonists whom they habituated to a fixed dwelling-place and to regulated labor. They introduced the cultivation of fruits and vegetables, they built mills and forges, made streets and bridges, promoted trade and commerce. They prepared the way for the class of *free handworkers*, and in so doing favored the development of city government. They united the handworkers [craftsmen] in fraternal societies and guilds and made a point of favoring their material advance through appropriate means. The cloisters practised *hospitality*, *care of the sick*, and works of charity, wherever the opportunity was offered, erected schools and colleges [Erziehungsanstalten], hospitals and inns, and took in travelers who had lost their way. Great have been their services to the *arts* and *sciences*. Without the cloisters many cities and countries would be without those buildings and art treasures which to-day call forth the admiration of all the cultured. The monks formed valuable *libraries*, and through their unceasing industry in the scriptoria (writing-rooms) in making copies, which they often illuminated with beautiful miniatures, they preserved the priceless literary monuments which to-day link us with the culture of the distant past. They were the *historians* of their time. They left many valuable sources of the Old High German *tongue*; they cultivated poetry and song, won for themselves a good name by their knowledge of lands, peoples, and languages, mathematics and astronomy, and the science of diplomacy (study of records, titles, etc.). They even attempted natural philosophy and medicine. But it was especially *theology* that, through the orders, experienced beneficial attention and progress. Brotherhoods copied and distributed a superior kind of *popular literature*, and, after the invention of

printing, applied themselves to the printing of books. The *care of souls* formed another branch of the comprehensive activity of the orders. Attention was also given to prisoners, and especially to *slaves*, for whose redemption from captivity special orders arose. From the orders also came many *martyrs*, and many of the members have been beatified or canonized.”¹

Let us not forget (1) that the one common, indispensable, fundamental preparation for all these varied forms of service was the novitiate; (2) that the motives which brought so many noble ideas and ideals into reality sprang from Christian faith; (3) that the works which would have been impossible for isolated individuals became facts through individuals who had learned in the novitiate to lead a “community life” and to animate it with the spirit of faith. And these remarks hold true even in the case of orders that do not specially devote themselves to formal education. “By their fruits ye shall know them” is a test that is accepted by both God and man.²

We may now better appreciate the worth of the testimony given by an historian whom no one will accuse of prejudice in favor of the Catholic Church:

“Its [Latin Christianity’s] most important peculiarity lay in this—that a slow but sure and unbroken progress of intellectual culture had been going on within its bosom for a series of ages. . . . Hence all the vital and productive elements of human culture were here united and mingled: the development of society had gone on naturally and gradually; the innate passion and genius for science and for art constantly received fresh food

¹Op. cit., pp. 60, 61. On pp. 65, 66, the author cites non-Catholic testimony to the benefits accruing to the world from religious orders.

²Matt. vii, 16.

and fresh inspiration, and were in their fullest bloom and vigor; . . . in Europe were found united the most intelligent, the bravest, and the most civilized nations still in the freshness of youth.”¹

There is also the prestige of example:

“The greatest teachers and bishops of the fourth century, St. Athanasius, St. Basil, his friend St. Gregory, in the East; St. Ambrose, St. Martin, and St. Augustine, in the West, themselves introduced this life by their example as well as by their precepts. No sooner had St. Augustine, upon his conversion, renounced the intention of marriage, than he drew together a number of like-minded friends, who with him also gave up the possession of private goods, and the pursuit of every object of temporal ambition. St. Basil and his friend St. Gregory had a generation before done this, with an earlier and more perfect choice, inasmuch as they had not first tasted the pleasures of the world. St. Athanasius, driven by persecution to Treves and to Rome, publishes a life of St. Anthony, and spreads throughout the West an admiration of the marvelous virtues which he had witnessed in the Fathers of the desert. By and by the great legislator of the monastic life in the West, St. Benedict, arises, who systematizes for all succeeding ages the religious institute, as based upon the three vows of continence, poverty, and obedience.”²

Would it not then be passing strange, if, since “with

¹ “Die wichtigste Eigenthümlichkeit derselben lag darin, dass hier eine Reihe von Jahrhunderten hindurch ein nicht unterbrochener, langsamer, aber sicherer Fortschritt der Cultur statt gefunden hatte. . . . Daher hatten sich hier alle lebensfähigen Elemente der menschlichen Cultur vereinigt, durchdrungen; die Dinge hatten sich naturgemäss Schritt für Schritt, entwickeln können; . . . das Vorkommene verfiel, die Keime des frischen Lebens wuchsen in jedem Moment empor; hier waren die geistreichsten, tapfersten, gebildetsten Völker, noch immer jugendlich, mit einander vereinigt.”—Von Ranke, *Deutsche Geschichte im Zeitalter der Reformation*, Band I, Buch I, cap. i, p. 155.—English tr. by Sarah Austin, *History of the Reformation in Germany*, Vol. I, Bk. I, Chap. I, pp. 251, 252.

² Allies, op. cit., pp. 359, 360.

one mouth all the ancient Christian writers proclaim the Virginal Life to be the *condition* of all perfect following of our Lord,"¹ and our Lord is the great Teacher of mankind, the religious novitiate should be lacking in fundamental pedagogical value?

Article V.—The Teacher's Ideals of Personality.

The teacher's personality is said to constitute nine-tenths of the capital that he needs to fulfill his mission worthily and successfully. Is personality a gift bestowed from on high, implying no preparatory dispositions or efforts on the part of the recipient? Or may one develop a personality and in so doing produce the finest of masterpieces—a model man? Among those who take the latter view is William De Witt Hyde, President of Bowdoin College.

From the history of philosophy Dr. Hyde selects five great ideals of education, and presents them to the teacher.² The first is the Epicurean ideal, viz., that pleasure is the great aim of life, and therefore that pain is the great bane of existence, to be avoided at any cost. Epicurus himself³ did not go the length of some

¹ Id., p. 345.

² The complete title of this book is *The Teacher's Philosophy in and out of School*. The same principles will be found also in his *From Epictetus to Christ*, his *Five Great Philosophies of Life*, and in Section XIII of his *The College Man and the College Woman*.

³ Cf. Alfred W. Benn, *The Greek Philosophers*, for these four Greek ideals; also Rev. W. Turner, *History of Philosophy*.

of his disciples in adopting the maxim: "Eat, drink, and be merry; for to-morrow we shall die." But such a principle is valuable as illustrating the inherent weakness of his system and its narrowing and debasing tendency. What, then, is the teacher to do with this ideal of pleasure if not reject it entirely? He should make rational use of it, says Dr. Hyde. Just as man contains in himself not only reason, but the qualities of the lower orders of creation, so in virtue of these humbler elements of his nature must he satisfy their tendencies and demands—all in accordance with the laws of morality. Now, there are times when recreation and relaxation become imperative. Ordinarily one's fidelity to duty and one's degree of efficiency will be conditioned on the possession of health and vigor. Although these are not the highest of perfections, since they belong to man merely because he is an organism, they are yet gifts of God, and as such should be treasured. Moreover, Scripture nowhere records that the Saviour endured sickness. Hunger, thirst, fatigue, lassitude even—all these indeed He suffered—but of illness there is no mention except when He is pictured as miraculously banishing it from the bodies of those so afflicted. The lesson to be drawn from this ideal is therefore one of reasonable care for one's health and strength. It includes provision for sufficient rest and recreation to be taken preferably in "God's own out-of-doors," in the society of congenial friends.

The second great ideal comes from the Stoics, and stands in sharp contrast to the Epicurean. According

to this school of philosophy, the great goal of human endeavor is apathy, a state of indifference to pleasure and pain, and indeed to feeling in general. It virtually asserts that man is not an animal, but a thinking machine. Its practice is therefore to ignore the joys and sorrows of life. The Stoic even tries to persuade himself that they do not exist. If it be true that most of the worries of life concern things that never happen at all, the Stoic's attitude may not be utterly unwise. The lesson for the teacher is obvious. His calling bristles with trials and disappointments, and the success of his mission depends on his ability to rise above these annoyances and, by his dignified conduct, justify the confidence which his pupils place in him. This disposition Dr. Hyde names "Stoic self-control by law."

The third great ideal is Plato's. For him, man's body and the material universe were but accidents, or at most incidents. Both his *Republic* and his *Laws* were consistent, though not successful, plans for the establishment of an ideal—or Utopian—State. Yet if one is to live his own life, to see above and beyond the petty details of his trade or profession, he must be idealistic in the sense of having true ideas of the value and the purpose of life; and from time to time he must climb the mountain of idealism to breathe a purer atmosphere and to draw new courage for the battle in and with the world. But if they are to be of real service, these short periods of withdrawal from his daily occupations should but fit him the better for the daily

demands made upon him. It is in this spirit that "hobbies" and avocations may have a genuine uplifting influence on character. The lesson is therefore that of being larger than one's calling, of refusing to be absorbed by it, since it is a means, not an end. In other words, the teacher must cultivate a "Platonic subordination of lower to higher."

The fourth great ideal is that of Aristotle. Unlike Plato, Aristotle lays a secure foundation on facts perceived by sense and examined by intellect. His attitude is not poetic, like that of his great teacher, but scientific. He seeks to ascertain the true relations of things and thereby to develop a sense of proportion. In this respect he has been a safe guide for subsequent ages. Every real educator, says Dr. Hyde, is called upon to do twenty times as much as he can do with any justice to himself and to the work in question. He must therefore cultivate a sense of proportion and discriminate between the things that are important and those that only seem so. In order to do well the one-twentieth that is possible, he must learn to say "No!" kindly yet firmly when occasion calls for refusal. Only in this way will he keep that peace of mind which is essential to him as man and as teacher. Only in this way will he practise the "Aristotelian sense of proportion."

Lastly, there is the ideal set before man by the Incarnate Wisdom of God when He came down upon earth to teach by word and example. Its characteristic is a spirit of love, proclaimed, like a clarion call, from the great pulpit of the cross. The teacher who

would walk in the footsteps of the Greatest of all Teachers must early learn the lesson of sacrifice. It is the means of redemption for himself and his pupils. The Christian ideal includes and exalts all that is good in the other four.¹

These ideals of personality, based as they are on fundamental views of life, deserve a prominent place in the philosophy of education. Of the benefit which the teacher may derive from their careful study, let Dr. Hyde himself speak:

"Show me any teacher of sufficient mental training and qualifications who is unpopular, ineffective, unhappy, and I will guarantee that this teacher has violated one or more of these principles of personality. . . . On the other hand, I will guarantee perfect personal success to any well-trained teacher who will faithfully incorporate these principles into his personal life. . . . This teacher can no more help being a personal success as a teacher than the sunlight and rain can help making the earth the fruitful and beautiful place that it is."²

The first four of these ideals have long been held in honor in the normal school. The difficulty arises in recognizing and following the fifth, which is the greatest of all. How serious may be the consequences of ignoring it, we have noted in Chapter I.³ After years of careful study given to the question, Dr. F. W. Foerster has arrived at this conclusion:⁴

¹ Dr. Hyde calls attention to this fact, pp. 78-81.

² *Op. cit.*, pp. 81, 82, 83.

³ See Chap. I, Arts. VI, VII.

⁴ *Gegenüber der religiösen Ethik ist die blosse Moral immer nur ein Kreuz ohne Auferstehung—die Religion erst bezieht alle Ueberwindung auf ein höchstes Gut des persönlichen Lebens. Die Moral religiös begründen, das heisst eben diese ganz persön-*

"In contrast with religious ethics, mere morality is at best only a cross without a resurrection—for it is religion that turns every conquest to the highest good of our personal life. To give morality a religious foundation is to perceive this personal significance of the moral, to concentrate our attention upon it, to draw inspiration from it. To-day it is regarded as a mark of developed personality to strip the moral of its religious basis; whereas in reality this religious basis is the true foundation of personality, since this alone can represent the *sacrificing* of life as

liche Bedeutung des Sittlichen herausempfinden, sich darauf konzentrieren, daraus die Inspiration entnehmen. Es gilt ja heute als Zeichen der entwickelten Persönlichkeit, dass man die religiöse Begründung des Sittlichen abstreift—in Wirklichkeit aber ist die religiöse Begründung die wahrhaft persönliche Begründung, weil sie allein die *Hingebung* des Lebens als den *Gewinn* des wahren Lebens darzustellen—and nicht bloss darzustellen, sondern in einem ergreifenden Leben und Sterben zu verkörpern vermag. Der blosse dumpfe Lebenstrieb rebelliert seinem Wesen nach gegen das Sittengesetz—die christliche Religion klärt den Menschen am tiefsten und überzeugendsten über das Wesen des wahren Lebens und der wahren Freiheit auf—in diesem aufgeklärten Zustande erfasst der Mensch dann alle Ueberwindung als höchste persönliche Lebenserfüllung. So versteht allein die christliche Religion die *äussere gesellschaftliche Forderung* mit dem *tiefsten persönlichen Freiheitsdrange*, die Beschränkung des Lebens mit dem Lebensdurst zu versöhnen; sie allein übersetzt wirklich und lebendig den Gehorsam in die Sprache der Freiheit, sie ist der Ort, in dem Individuum und Gesellschaft sich innerlich vermählen. Und eben diese Leistung des Christentums hat Paulus in Auge, wenn er sagt, das Christentum beende die Knechtschaft des Gesetzes. Alle blosse Ethik bleibt in der Knechtschaft des Gesetzes; auch die wissenschaftliche Ethik ist ja nur eine wissenschaftliche Darstellung dieser Knechtschaft. Die Ethik erzählt dem Menschen von gesellschaftlichen Notwendigkeiten—die Religion erzählt ihm von sich selbst, seiner höheren Herkunft, von der tiefverborgenen Kräften seiner geistigen Natur, weckt seine Sehnsucht nach vollkommener Freiheit, stellt diese Freiheit in strahlender Vollendung; das ist religiöse Begründung der Moral.—"Religion und Charakterbindung," *Mémoires sur l'Education Morale présentés au deuxième Congrès international d'Education Morale à la Haye, 1912*, p. 7.

the *gaining* of true life. And not only this, it may even incorporate it so thoroughly as to embrace both life and death. The mere animal impulse of self-preservation, by its very nature, rebels against the moral law. The Christian religion enlightens man in the most thorough and convincing way as to the nature of genuine life and real freedom; and so enlightened, man perceives that self-mastery is the realization of the highest personal life. Thus it comes to pass that only the Christian religion knows how to reconcile *external social demands* with *the most intimate craving for personal freedom*; the restraints of life, with the craving for life. Only the Christian religion really and vitally translates obedience into the language of freedom; only within her pale is the individual truly wedded to society. And it is just this function of Christianity that St. Paul has in mind when he says that Christianity puts an end to the bondage of the law. All pure ethics remains in bondage to the law; even ethics as a science is only a scientific presentation of just this bondage. Ethics speaks to man of social needs; but religion tells him of himself, his noble origin, of the hidden powers of his spiritual nature, stimulates his craving for entire freedom, represents this freedom in its dazzling perfection, and then points out morality to him as the way to this perfection. Such is the religious basis of morality."

What use does the novitiate make of these five ideals?

1. It teaches the lesson of necessary rest and recreation, (a) by making provision for them in the rules and constitutions of the order; (b) by obeying the decree of the Holy See dated 19 March, 1603.

2. It teaches the lesson of Stoic fortitude, but tempers it with reliance on Divine Providence. It bids the novices heed the words of St. Peter: "Cast all your care upon the Lord, for He hath care of you";¹ and take to heart the Saviour's message at the Last Supper:

¹ 1 Pet. v, 7.

"Let not your heart be troubled. You believe in God; believe also in Me."¹

3. The Platonic ideal in its best form is cherished day after day by spiritual reading and devout meditation. It is kept pure by silence in the community and by withdrawal from the world of affairs.

4. A typical illustration of the Aristotelian sense of proportion is implied in St. John Baptist de la Salle's advice to his Brothers:

"If we desire to perform our actions with the perfection that God requires of us, we must be particularly careful not to perform any thoughtlessly or with precipitation. Hence, before undertaking what is proposed, we should wait some time to consider and examine four things: (1) Whether the action we are about to perform be contrary to the law of God, or will offend Him in any way; (2) whether this action will not withdraw us from our duty and the obligations of our state, which we should perform perfectly and in preference to all other good that we might accomplish; (3) whether it be contrary to the rules of the community or to the resolutions we have taken to regulate our conduct; (4) whether it be opposed to some greater good, either for ourselves or for our neighbor."²

5. As to the realization of the Christian ideal, it is the very purpose for which the order exists. When the novice shows no disposition to labor for this end, he is summarily dismissed. We may, therefore, conclude that, although the religious novitiate directly prepares only for the religious life, yet, by its insistence on the spirit of faith and its frequent daily exercise of the virtue of faith, it tends to develop good strong

¹ John xiv, I.

² *Collection of Short Treatises*, pp. 121, 122.

character. It supplies as a by-product the most important factor in the personality of the teacher.

"Seek ye first the kingdom of God and His justice, and all these things shall be added unto you."¹

General Summary.—The Necessity of Faith.

We have seen in Chapter I that the work of education is impossible without genuine human faith—(1) faith of the teacher in the pupil, (2) faith of the pupil in his teacher, (3) faith of the pupil in his fellow-pupils. Moreover, education as a process and a system is impossible without faith on the part of society—(1) faith in an educational ideal, (2) faith in the efficacy of education not merely for the select few, but also for the democratic many, (3) faith in the value of right methods when properly employed.

This human faith imposes (1) on the teacher the duty of developing a noble character, a fine personality—(a) in himself, (b) in his pupils; (2) on the pupils the duty of responding promptly and fully by due service, to these efforts to fit them for their social heritage.

Yet the public normal school has some limitations. It is not permitted to teach directly either as moral training or in connection with any other subject of the curriculum the highest form of religion revealed to man. It is not permitted to teach definite Christian doctrines as divine in origin and therefore binding on man. It is not permitted to trace their development in history

¹ Matt. vi, 33.

nor to show how the hearty and full acceptance of Christian principles leads to the development of that type of character which we speak of as personal holiness. It is therefore denied the use of the most efficacious means to form character.

In Chapter II we saw that the religious novitiate proposes to the novice as his chief studies God and the human soul; as his special method, "spiritual exercises." Self-examination was found to be a means to self-mastery, and self-mastery was to be won largely through assiduous "meditation." Meditation includes not only a learning process, but also practice in motivation and habit-building as well as in thinking and willing. Besides these forms of training which develop him in his individual capacity—so to say, "from the foundation up," viz., as creature, human being, Christian, and religious—the novice as a social being is trained to obedience and "fraternal charity." He is taught also to look beyond the immediate present and to forecast the effects of his actions on himself and on others not only in the near future, but even beyond the limits of time. To appreciate so great a responsibility and to prepare for its fulfillment, he must develop the "spirit of faith," which endeavors to appraise things at their eternal values. The limitations imposed by the novitiate help to secure the higher personal development of the novice and to guarantee for him a larger measure of social efficiency.

Of the five ideals of personality considered in Chapter III, the Christian ideal, with its essential note of sacri-

fice, is, from the nature of the case, only incidental in the normal school. In the novitiate, it is not only integral, but essential. Without it even the professional spirit suffers. The Religious Novitiate, therefore, since it develops a fine type of personality and directly fosters the professional spirit, renders a vital pedagogical service to society.

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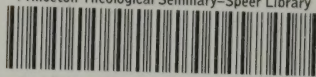
VITA.

Brother Chrysostom (Joseph John Conlan) was born in New Haven, Conn., in 1863. He was educated at the Skinner School and the Hillhouse High School of his native city, and also at Manhattan College, New York, from which he received the degrees of A. B., 1881, and A. M., 1903. After his graduation he was instructor in English for one year in La Salle College, Philadelphia. In September, 1883, he entered the Institute of the Brothers of the Christian Schools. From 1885 to 1888 he was instructor in Latin at St. Joseph's College, Buffalo. From 1888 to 1893 he was professor of Latin at Manhattan College, and for seven years thereafter retained affiliation with that department. From 1888 to 1890 he was also assistant in the department of philosophy. In 1890 and subsequent years the subjects of philosophy and psychology were assigned to him. At the Catholic University he pursued courses in education under Dr. Shields; philosophy, under Dr. Pace; psychology, under Dr. Sauvage and Dr. Ulrich; biology, under Professor Parker; and sociology, under Dr. Kerby.

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